EXPLANATION

John B. Gildea

OF THE

CONSTRUCTION,

to John Maguire

FURNITURE AND ORNAMENTS

OF A CHURCH,

OF THE VESTMENTS OF THE CLERGY,

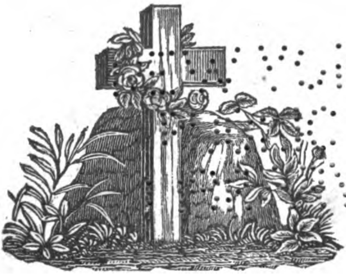
AND OF

THE NATURE AND CEREMONIES

OF

THE MASS.

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Academy of Archaeology, &c. &c.



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TO HIS EMINENCE

CARDINAL WELD, &c. &c.

My Lord Cardinal,

Had I written a book worth dedicating to your Eminence, I should be gratified by your permission to inscribe it to you. These few sheets are yours by a better title; and when I offer them, I can only express my regret at their unavoidable imperfection.

Your Eminence felt very properly the great inconvenience to individuals, and the serious injury to our holy religion, that continually arose from the want of any sufficient mode by which those numerous and respectable strangers, whose most familiar language was English, could be made acquainted with the nature and object of that ceremonial which they had perpetually before them in this city.

The weighty, numerous, and important avocations that engrossed your attention, prevented your Eminence from executing a task that you were desirous of performing; the other clergymen in this city who were qualified for such an undertaking, were too much occupied by their ordinary duties; and the business which I had at the Holy See not appearing

then to be in so forward a state as to require my immediate and continued attention, you suggested to me the utility of preparing such an explanation as would be of service for the holy week that was approaching, and might form the basis for a more perfect work.

Entering fully into the views of your Eminence I undertook the task; and during the last three or four weeks, have, at such intervals as I could devote to it, compiled this explanation of the Mass.

From the manner in which it has been composed, and drawn, as it were, from my pen to the press, with scarcely a moment for reading what had been written, it must necessarily have great imperfection of style: but I feel confident that it is accurate in its statement of facts, and reference to authorities, as I was most scrupulous in having the very passage of every author to whom I refer, before me whilst I wrote.

As probably the greater number of those for whose use it is designed, are unfortunately separated from our communion; and as I have generally found at both sides of the Atlantic, that however well educated and extensively informed such persons might be upon other subjects, they had the most incorrect notions of our doctrine, very little knowledge of its distinct separation from our discipline, and scarcely any idea of the history of the latter; it became necessary for me to enter into expositions somewhat more in detail than I otherwise should have done: for it would be folly to expect that the ceremonial could be intelligible to persons who had not some information upon those points. I was the more encouraged to this, from the spirit of candor and desire for

information that I have, in most instances, found amongst the better educated and more polished classes of our separated brethern. Hence explanations will be found upon several of our controverted tenets; but neither the nature of the compilation nor the circumstances under which I was placed, gave any opportunity for exhibiting the proofs by which our doctrine is sustained. These elucidations therefore are divested of any semblance of polemical discussion. I trust they will be read in a spirit corresponding to that in which they were written; that of respect for the feelings and understandings of those from whom we differ, but with an unshaken conviction on our part, that we hold to the original doctrine and divine institutions, from which so lamentable a departure has been made.

Having prepared in the first instance the explanation of the Mass, because in nearly all the other ceremonials, continual reference must be made either to some of its parts, or to some of the doctrines whose exposition it has drawn forth, I am now about to commence upon the peculiar observances of the Holy Week, though much more closely pressed by my other business, than I had expected. However, I trust I shall experience from the very eminent, venerable and amiable Cardinal Pedicini, prefect of the Congregation of the Propaganda, a continuation of that indulgence I have already met with at his hands, so as to be permitted to finish this little work. And as your Eminence is so useful a member of that congregation, I must also take this opportunity of testifying, that not only in regard to the business of ordinary duty that brought me in connection with them, but likewise with respect to what-

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ever might benefit me, and especially the help necessary for what I have thus undertaken, I have received the kindest attentions from every officer of that valuable establishment; and in a way which I can never repay, and cannot revert to, but with most grateful recollection, the marked friendship of its zealous, laborious, useful and enlightened secretary, Monsignor Castracane.

Permit me, my Lord Cardinal, to add, that few circumstances in life have afforded me so much satisfaction as those which placed me in the hands of your Eminence, as the instrument for at least commencing a little work, which some one with more leisure and better abilities, would perhaps at a future day, bring to a more valuable and useful form. Though many years have elapsed since I first heard from one of the brightest ornaments of the English missions, the learned Bishop Milner, and one of the most illustrious members of the Irish Hierarchy, the venerable Bishop Moylan, the eulogium which you then deserved; it is only a short time since I have enjoyed the opportunity of being, by observation, convinced that neither they nor the late venerable Pontiff, who placed you in the station your Eminence now fills with so much credit to yourself and benefit to the church, over estimated your merit. One other circumstance adds much to the gratification which I have thus experienced; that in the Cardinal who today labors for the progress of religion in the United States, I recognize the Acolyth, who nearly forty three years ago, in the chapel of his family castle, bore the censer at the consecration of the first prelate of the American Hierarchy. Yes, my Lord Cardinal; it is to me a great consolation, as an Ameri-

can Bishop, to have been thus employed by a member of the August Senate of our Church, who, emulating even as a youth the fidelity of ancestors that through a desolating persecution of centuries had preserved their faith uncontaminated, himself officiated at the consecration of John Carroll, the patriot, the missionary, the prelate, the metropolitan, the sage, and I trust the saint. Precious indeed to an American Catholic is every circumstance connected with the memory of that great and holy man, who in the almost boundless land of his nativity, first cultivated with success, under the auspices of Pius VI. that grain of mustard seed, which rapidly growing to a mighty tree, and protected by Gregory XVI. is now extending its branches not only above an enlightened community reposing in peace under its shadow, but even to those unhappy children of the desert, who have long been exposed to the scorchings of infidelity and suffered from parching thirst after the living stream of the Gospel.

I have the honor to be, My Lord Cardinal,

Your Eminence's most devoted,

respectful and obedient servant,

+ JOHN, Bishop of Charleston.

Irish College, Rome, 5 March, 1833.

EXPLANATION

OF THE

CEREMONIES OF THE MASS, &c.

The Mass is believed by Catholics to be an unbloody sacrifice in which by the power of God, the institution of Christ, and the ministry of the priest, the body and blood of our blessed Saviour are produced upon the altar, under the appearances of bread and wine; and are there offered to the Almighty, not only as a propitiation for the sins of mankind, but also in testimony of the adoration or homage which is his due; in thanksgiving for benefits received, in which view it is eucharistic; and to beseech future favours, whereby it is impetratory.

It is not therefore a mere prayer in which a public minister leads a congregation; but it is the performance of a solemn act of religion, the nature of which is fully understood and appreciated by those who assist, even though they should not hear a word that is spoken, or if hearing, should not understand the exact meaning of the language that is used. By the divine institution of old, it was in some instances regulated, that the priest who ministered on behalf of the people, was not only not heard by them, when he prayed, but not seen by them when he offered in-

cense. Yet though several, who for want of opportunity, are not aware of the grounds for using, generally, the Latin language on this solemn liturgical occasion, are apt hastily to condemn the practice; it is believed that if they knew these reasons they would deem them sufficient: a few of the principal shall therefore be briefly mentioned.

First. The Catholic church had its origin at a period when this language was generally used through the civilized world: the great doctrines of our holy religion were therefore not only conveyed to several nations in this tongue, but in this they were at an early period recorded: and those records, whether they be inspired writings or others which though not so precious yet are highly valuable, will be rendered most useful by having the liturgy in the same language.

Next. Some of the most ancient liturgies were compiled in Latin. And as it is now a dead and an unchanging tongue; not only shall we have the most perfect evidence of the authenticity of these compilations, but also the certainty of our belief corresponding with that of their compilers, by preserving their ideas through the use of their own language.

Again. Though scattered through so many various nations, from the rising to the setting of the sun, and from one pole to the other, Catholics not only have the same faith, the same ecclesiastical government, and the same sacraments, but also the same sacrifice: it is, therefore, exceedingly convenient that they should, in regard to these great and important subjects, as far as may be, have only one language: so that however separated, by rivers, by mountains, by seas, by climate, by customs, by modes of govern-

ment, and all the other circumstances which create so much diversity upon the face of the earth, they might find themselves united by this great bond of communion at the holy altar, in the house of their common father, before the throne of their one God, in hopes of mercy through their only Redeemer. Thus be their vernacular tongue what it may be, their colour dark or fair; whether they first breathed upon the banks of the Ganges or the Tiber, of the Mississippi or the Danube, whether migrating from Siberia or Peru; the common language of their common faith, is that of the ministers of the Church which offering this clean and holy oblation from the rising of the sun to the going down thereof, collects her children from all tribes and tongues and nations, into one fold under one Shepherd. The priest by this regulation can officiate at every altar, the faithful find themselves every where at home: notwithstanding all other varieties, the sameness of the language and the sameness of the ceremonial prevent their being strangers in religion.

The language of Peter, of Mark, of Cyprian, of Augustin, of Ambrose, of Jerome, of Gregory and of so many others, who in the early days of the church, extended her faith and exhibited her perfection, is that which is preserved by her to day: by it each prelate is the judge and the witness of the unchanged doctrine of his fellow labourers; by it the head communicates with the members: and from its preservation many other benefits not here adverted to arise. One inconvenience only, that of its supposed unintelligibility can for a moment be urged; but when weighed against so many advantages this is exceedingly light: besides, it is generally removed by

the fact that translations of the liturgy may be had in almost every living language, and the consideration, that as the mass is not a common prayer there is no need of knowing the precise meaning of the words, when the nature of the action itself is fully understood. Neither is the Latin so unintelligible to Catholics, as their separated brethren imagine. A liturgy in a vernacular tongue is indeed intelligible to that nation, in which that tongue is used, but its benefit is confined within the limits which circumscribe that people. It might suit a national establishment, but is not adapted to the service of that church which is Catholic, that is universal; a church which has existed in every age and which is found in every nation.

Ceremony is of two kinds; that which is of divine institution; and that which is of ecclesiastical origin. Of the first some it so essential that it can not be either omitted or seriously changed without altogether defeating the great object of the institution itself. Other ceremonies though highly venerable because of their origin, and their object, yet can by no means be placed on a level with the former. The remarks that follow are to be considered as restricted to the latter.

The objects of ceremony are public decency, distinction of officers, instruction and edification. The power of modifying it according to time, place, and other circumstances, exists of course in the proper legislative tribunal of the church, and it would be well to observe that the exercise of this authority is perfectly compatible with the unchangeable nature of doctrine, as also that its existence in the proper tri-

bunal does not warrant its assumption by subordinate bodies, much less by unauthorised individuals.

Amongst ceremonial regulations one of the first regards the official dress. This is not peculiar to ecclesiastics; similar regulations exist in halls of justice, in the army, in the navy, in a variety of other institutions. Though during the first ages, in many instances, the policy of the church, because of the danger of persecution, was rather the concealment than the exhibition of her officers, yet under those circumstances which afforded the opportunity, we find that her prelates and her priests were distinguished, as were also her minor clergy, from the great body of the faithful, even by their vesture. The principle had not only been approved but introduced and established by the Lord God himself, when he regulated the splendid ceremonial of the Judaic rite. Nor are we to infer from the rejection of its transient and figurative special observances at a period when their object had been fully attained, that this principle was condemned. Yet is the peculiar costume of the clergy far from being one of the essentials of religion; though thereby beauty is given to the house of the Lord, the several orders and their attendants are easily and properly distinguished, and to the instructed observer, deep lessons of pure religion and practical piety, are easily, rapidly and impressively communicated.

In the sacred vesture, the antiquarian will discover the greater portion to consist of the ancient Roman robes of state, somewhat changed in form, and with some few additions either for convenience or ornament. This ancient costume consisted principally of the toga and trabea. These observations are con-

fined to the vesture used at the celebration of Mass: the garments worn on ordinary occasions are to be considered rather matter of private or social regulation: they differ not only in different countries, but according as the clergy belong to different religious associations: even in the same city they vary exceedingly; some priests, for instance, follow a rule of life written by St. Augustin, others a rule compiled by St. Benedict, some a rule formed by St. Francis, others the rule of St. Dominic, others that of St. Ignatius, some devote themselves to labor for the redemption of Christain captives, others to foreign missions, some to the education of youth, others to the service of parishes, and some to the care and ceremonial of Churches: more than one hundred societies seek as many modes to sustain religion. This great variety of priests of the same faith, and the same order, striving however to promote a common object, the service of God and the salvation of souls, in so many different ways, all under the sanction of their common mother, the catholic church, and with the approbation of their common father, the Pope, presents to the stranger an inexplicable diversity: but to him who understands their institute, their various costumes exhibit not only their respective occupations, but also frequently furnish very curious information respecting the customs and habits of the ages and nations in which the several orders had their origin.

Before we proceed to examine the dress, let us become acquainted with the edifice. We shall now consider a Catholic church as a Christian temple, erected for the purpose of having the holy sacrifice of the Mass offered therein. This sacrifice is made

upon an altar, which is a table sufficiently large to sustain the offerings, the book, and other necessaries. Though there might be several altars in a church we shall confine ourselves to one: this is generally more conspicuous than the others, and is called the principal or high altar. Formerly the holy sacrifice was offered in the catacombs, upon the tombs of the martyrs. And frequently since that period, when splendid temples were erected, their bodies or remains have been removed from those obscure resting places, and enshrined in rich sarcophagi, over which the table of the altar was placed. The relics of other saints have been also, in several instances, thus entombed. The altar indeed is erected only to the adoration of God, but it is also under the invocation of the saint; and though that happy being, formerly our fellow mortal on earth, but now through the merits of the Redeemer, glorified in heaven, is invoked to unite his suffrages with those of his fellow servants in this vale of tears, whilst they surround this table, yet it is to God alone this sacrifice is offered, to him only adoration is paid. Some of the best and most ancient interpreters of the sacred volume inform us that the splendid description of the Apocalyptic visions given by St. John in the fourth and following chapters of the book of Revelations, corresponds so exactly to the mode in which the holy sacrifice was offered solemnly in the eastern church about the period when the Evangelist was confined in the island of Patmos, that it is very probable, the vision was nearly its exact counterpart, and that what the opened heavens exhibited in superior splendor, only more gloriously showed forth what the fervent Christians practised here below. Like Him who was

seated upon the throne in the midst of the four and twenty elders, and the four living things, the bishop presided in the midst of his clergy with burning lights before his seat, whilst from the evangelical narratives, unceasing praises were given to the Holy One of heaven, eternal, and supreme. In the midst of this chaunting assembly was the Lamb of God who takes away the sins of the world; He was exhibited as if slain yet living: before this Redeemer who saved the nations by His blood, those whom He made priests poured fourth from their golden phials, in aromatic odours, the fragrant prayers of the saints, whilst their melodious voices and sweet instruments, in rich harmony, rendered to the co-equal Victim the same homage that was given to Him that was pre-eminent above all.

The rapt Evangelist beheld under the heavenly altar, where stood the immolated lamb, the souls of those slain for the word of God. Glorious in their blood, they reposed in celestial bliss until their expected companions should arrive; whilst under the altars upon the earth, their bodies rested honorably enshrined in those places where the lamb was produced as slain, and offered in the midst of the holy choirs below. But they were to remain a while separated from their souls, and their vindications, as it were, delayed until the number of their brethren should be filled up: then would those bodies that had been sanctified by the waters of baptism, enriched with the christmatic unction, fed with the body of the Lord, bodies which had been the very tabernacles of the Holy Ghost, and the instruments of so many works of virtue and of power, spring at the Archangel's summons from their lowly beds, gloriously

ascend to their expecting souls, and in their restored flesh see God their Saviour. Until that awful but glorious day, it is a pious custom to preserve in veneration here below, those relics, which for eternity shall be placed by the Almighty in the splendid mansions of his heavenly court. Thus they are not only kept within the altar, but also in other parts of the church.

Frequently too the edifice is decorated with paintings and statuary, the subjects are naturally connected with religion, representing persons or actions described in the sacred volume, or those of a period more recent than that at which its narrative closes. It is asserted that miracles have been wrought by the Almighty through the instrumentality of some few of those. That it was in his power to perform the miracle, and that he might have used these as instruments upon the occasion, are truths so plain as to be obviously unquestionable; but it would be equally a departure from the common principles of prudence to admit, or to reject every such statement without any examination of the grounds upon which it rested. The principle of true religion is indeed the principle of common sense, and by this we are informed that our faith does not demand our belief in the truth of any particular miracle not recorded in the holy scriptures, though undoubtedly several others have been wrought. Without, however, casting unbecoming reflections upon statements, of whose truth we are not fully satisfied, we may indulge our piety where our understandings are convinced, and also pay to the intellect and disposition of those who believe more than we do, and who act accordingly, that homage which we expect

for ourselves; full liberty of thought and action, where they have not been restrained by the divine law, together with the courtesy due from one rational and religious being to his fellow.

The crucifix or image of the Saviour in his state of bloody immolation, is very appropriately placed upon the centre of the altar where that commemorative immolation is to be made. On each side candles are lighted, not only as a token of joy, but also as by their blaze they mystically exhibit the descent of the Holy Ghost in the form of tongues of fire for the purpose of endowing the apostles, the first ministers of the Catholic church, with power from on high, to perform the stupendous works for which they were commissioned by an incarnate God. For it is not by human power, but by the operating influence of that sacred Spirit that the mighty change is to be effected upon that holy table. St. Jerome informs us that more than fourteen centuries ago, they were accustomed as an ancient usage in the east, to have burning torches even under a blazing sun, when the gospel was proclaimed; thus exhibiting not merely their gladness at hearing the enlightening truths, but by the very glare shewing how this emanation from the orient on high shed its cheering and invigorating influence upon those who sat in darkness, and in the shadow of death.

How often has the well informed catholic, whilst his soul was absorbed in these instructive recollections, been drawn aside from his devotional feeling and induced to pity some self sufficient stranger, who, without a single idea of the nature of the objects by which he was surrounded, passed his irreverent and indiscriminate censure upon all that was

venerable for its antiquity, useful for its instruction, and calculated to cherish piety, by arresting the attention and fixing it upon the most important truths of redemption? How often too alas! has the careless catholic been himself an unmoved and an indifferent spectator of a scene, with which he has, perhaps, been too familiar, and which by reason of his negligence, has ceased to produce upon him those effects for which it was originally intended, and to produce which it is so admirably calculated!

The altar is a consecrated stone. This has been the case during upwards of fifteen hundred years, previously to which period, no law prescribed any particular material. The table upon which the Holy Eucharist was first consecrated by the Saviour of the world, and of course upon which the divine oblation was first made, was of wood. And there is every reason to believe, that it is the same which is still preserved and shewn at the church of St. John of Lateran. Those which were used by the apostles were probably also of wood. Two of those used by St. Peter are shewn in Rome, one of which is preserved in the high altar of the same church of St. John, upon which only the Pope celebrates: the other, that is in the church of St. Pudentiana, is believed to be that upon which this apostle offered the holy sacrifice in the house of the senator Pudens. But the mystic reason for the law which requires at present a different material is, that the altar itself should represent Christ, who is the rock of salvation, upon which are raised the members of that spiritual edifice which constitutes his church. It is covered with linen cloths to denote the purity, as various additional ornaments exhibit the richness of the other virtues ex-

pected in all who approach to so holy a place. The church also, by the very color of the front of the altar, and of the vestments, teaches her children the nature of the solemnity which she celebrates. Thus for instance, white is used upon the great festivals of the Trinity, of the Saviour, of his blessed Mother, of Angels, of Saints, who without shedding their blood gave their testimony by the practice of exalted virtues, and on some other occasions. Red is used on the feast of Pentecost, when the Holy Ghost descended in the form of tongues of fire, on the festivals of martyrs and the like. In times of penance violet is used, green on days when there is no special solemnity, and black on Good Friday, and on occasion of offices for the deceased.

The bishop or priest who is to celebrate mass, must be fasting from the previous midnight: for one of the most ancient laws of discipline, testified as existing in every age, and believed to have been first introduced by St. Paul at Corinth, requires that not the smallest particle of food, solid or liquid, shall have been swallowed before the Holy Eucharist. The object of this discipline was, in the first place, to remove altogether the great scandals of which the apostle complains: and secondly, to excite the highest veneration for the Sacrament, and to cause the most perfect preparation to be made for receiving, which of course must necessarily be done by the celebrant. Frequently when a bishop celebrates solemnly, he reads several psalms selected for that purpose, together with certain prayers, near the altar, before his attendants bring him the vestments; on other occasions he reads them privately as the priests do, before coming to the sacred robes.

Whatever may have been the original use of the several vestments, the church has attached to each of them mystical or figurative significations; to some of which allusion is made by the celebrant, in a prayer which he recites when he clothes himself therewith. It has been previously remarked that they consist of the toga and trabea, with some few additions. The first vestment is one of those additions now generally called an amict; this is a large piece of linen, not unlike an open kerchief or shawl. It is first placed on the head; next on the shoulders, and then brought round the throat: and for the more convenient fastening of it, ribbons or strings are attached to the upper corners, by means of which, after having been adjusted, it is kept in its place.

The general remarks explanatory of this portion of the vesture will apply equally to all others. We are led to seek for the period of its introduction, for its natural utility or convenience, for the mystical or instructive meaning as referring to the Saviour, and for the same as regards the person who is clothed therewith.

Previously to the introduction of neckcloths by the Croats, after the ninth or tenth century, the throat was quite uncovered; nor was there any usual head dress, save hoods, or helmets; hence in the earlier ages, the head and neck of the clergyman, without some precaution, would have been exposed to the cold and damp air of the churches, at hours when its effects were exceedingly dangerous, especially to those who after loud reading or chaunting were obliged to remain under its influence. To guard against this inconvenience, therefore, a large linen cloth was thown over the head and hung down upon the

shoulders; but when the wearer was about to officiate at the altar, he respectfully uncovered his head, and enveloped his throat. It was introduced for this purpose at a very early period, and indeed a similar custom seems to have existed in some places, even before christianity. Without, however, entering into a disquisition respecting the precise date of its adoption, it is sufficient to remark that we find the amict used in the very early ages of the church, and are not able to point out the places or time when it was first made an ecclesiastical vesture. By many it is said, and with great probability, to correspond to the ephod of Judea.

As the sufferings of the Redeemer became the great subject of the christian's meditation, the church availed herself of every object presented to the observation of her children, especially in the temples, to assist their recollection. She therefore gave to every thing used in the sacred edifice a mysterious signification. She told the observers that when they beheld the clergyman, with the amict on his head, it should be to them the occasion of recollecting how, for the salvation of the human race, He, who for us became the outcast of his nation, was blindfolded, and buffetted, and covered with spittle; hence they should learn of Him to be meek and humble of heart. To the clergyman himself in giving this clothing on the day of ordination, she communicated also the admonition in the words of the bishop, that the amict should remind him of the prudence and caution to be observed in his speech by abstaining from idle conversation, and reserving his voice for chaunting the praises, or proclaiming the glories of his God. The prayer used by the clergyman while clothing himself

therewith, reminds him of the necessity of heavenly protection against the enemies of his soul, for he beseeches the Lord to guard him against the assaults of the devil, by the helmet of salvation. Some clergymen still wear the amict on the head during the first part of the Mass.

The alb and cincture, though now separate, were united in the ancient toga. The alb, as its name denotes, is a white garment, and is put on after the amict; it was the state dress of the gentry and of several public officers of Rome. On the occasion of festivals the toga was white: when the wearer was unoccupied it flowed loosely about his person: when he was engaged in business he was *accinctus*, that is, his toga was girt up and fastened about him. The alb was so generally used, that we have scarcely an instance of its omission in any of our descriptions of a christian ceremonial. In subsequent times, indeed, the surplice and rochet which are smaller white dresses, came into use for the clergy who were not attending in the performance of any of the more solemn functions, but the alb and cincture were always retained by those who were occupied in the principal duties. The beholders saw in the alb, the Saviour clothed in the white garb, and sent back by Herod to Pilate, despised as a fool; and hence they learned, not to be ashamed at sometimes finding that the worldly wise, misled by their own self-sufficiency, derided and mocked the sacred institutions of the Saviour, or the solemn observances of the church. The same vesture admonished its wearer of the purity of mind and body, which should in the sight of heaven decorate him who professing to put off the old man with his works of darkness, ap-

peared as a son of light in the splendor of his raiment, near that Lamb upon which he undertook to attend. The cincture reminded the faithful of the cord which bound their Victim, when He was dragged by a tumultuous rabble from tribunal to tribunal; whilst he who girt himself therewith for the duties of the ministry, prayed upon the principle and in the spirit of the Saviour's own monition that he might obtain grace to restrain his unruly desires, and be thus enabled to afford the brightness of holy example.

The priest is also commissioned to aid in announcing the gospel; he is a herald of heavenly tidings; he is an instructor of the people; to preach is a part of his office. Formerly the public orator wore a long roll or piece of folded linen thrown over his shoulders, and depending on either side in front of his person, thus having somewhat the appearance of the border of a Persian stole: it was generally used for the purposes to which public speakers now apply handkerchiefs, hence it was by some called *Sudarium* or towel; by other writers it was called the *orarium*, for which various explanations may be found, but latterly it is known as the stole. In process of time it became decorated: the principal of its ornaments was the cross which generally, in one way or other became the discriminating token of the several pieces of ecclesiastical furniture. The priest retained the stole as emblematic and instructive, though upwards of twelve centuries have elapsed since its primitive use was discontinued. He now crosses it on his breast when he is about to celebrate Mass and binds it in its place with the cincture.

The faithful are told, that it should remind them of the manner in which the Saviour was bound to the

cross when he was slain for our offences; and as it forms a sort of yoke laid on the shoulders, the wearer, as well in the admonition which he received, when first vested therewith at his ordination, as in the prayer which he recites when he is about to put it on, is referred to that of the blessed Jesus, who can so enable him to bear the burthen of his duties, as to find them a light labor of love, and so to persevere, under the yoke of the divine law, as to find it sweet here and conducive to happiness hereafter.

When the destination of the stole was changed, the maniple supplied its place. This was a handkerchief, thrown over the left arm, and deriving its name from the Latin word *manus*, a hand, either because it was carried on the hand, or as some will have it, because it was a handful. Others say it was so called by change from *mappula*, an handkerchief: it soon became ornamented, and is now retained only for a similar purpose as the stole. It reminds the congregation of the cord by which the lamb of God was bound to the pillar, when he was scourged for our sins; as it is a sort of oppressive weight upon the arm, it teaches the wearer that if he performs with fidelity his portion of the irksome labor in the christian field, he will be brought with gladness to the recompense. The prayer is, to obtain from heaven the grace necessary for this purpose.

The ancient trabea was a robe of state generally of embroidered silk, or other fine and rich texture. It was very ample; in the midst of it was an aperture for the head; when put on, it rested on the shoulders of the wearer, and, except when gathered into folds in any part, hung down on every side flowing even to the ground. Being gathered occasion-

ally at either side to give liberty for using the hands, when the plaits were drawn up to the shoulders and fastened on them by loops or cords, this vesture had to the front and back the appearance of deep and rich festoons, whilst at the sides it was open. Such was the origin of the ordinary chasuble or priest's vestment for the celebration of Mass, and for some other very solemn occasions. In going to the altar his attendants raised it, but gradually the custom was introduced of making incisions at the sides, until several centuries since, it assumed its present appearence of festoons depending from the front and back, the sides remaining perfectly open. The decoration is not in every country the same: in some churches there is a representation on the front, by two strips of lace, of a pillar representing the church, which is the pillar and foundation of truth, upon which the clergyman rests for support: and on the back, is the cross to shew how the Saviour bore that bed of sorrows to Calvary, when he went to the sacrifice. In other churches the cross is not only on the back, but also on the front; whilst in some churches it is only on the front, and in others on neither part. The origin of this decoration is generally supposed to be the *latus clavus* of the Roman Senators, which was a wide purple stripe on the front and back of this vestment; and the representation of its edges being retained even after the distinction of color ceased, it would thus exhibit the appearance of columns on the front and the back. In several places the christian clergy added to these on either or both sides, those transverse pieces or that embroidery which changed the columns into crosses. This vestment represents the seamless garment of Christ, for which

the soldiers cast lots, and it is emblematic of the charity which should not only prevent schisms, but even unkindly feelings in the ministry. Others will have it for the body of the faithful, the emblem of the purple garment flung upon the shoulders of Jesus after his scourging, and when he was exhibited in the mockery of regal dignity: whilst its decorations imply in him who bears it the exhibition of the virtues, with which he should be surrounded.

The deacon is the first minister attending upon the priest who celebrates this holy office. His vesture consists of the amict, alb, cincture, maniple, stole, and dalmatic; but his stole, as a token of the inferiority of his order, is not placed on both shoulders. As one who might be commissioned to preach he is entitled to use this ornament, especially on those occasions when he is to announce the gospel; but its being only on his left shoulder, and gathered so as to meet under his right arm, to prevent its flowing in a loose or uncomely manner, exhibits his ministerial subordination. At the sacred table he is also but an attendant, not a principal. His first predecessors, amongst other objects were ordained to serve not only at the table of the eucharistic banquet, but also to superintend the tables, at which the first christians gave their refection to those members whose wants required a share of the daily alms. From the earliest period such attendants found it convenient to carry slung over the left shoulder, a large napkin, to serve the various purposes of their ministry: thus both as a public speaker, and an attendant at the altar, the deacon preserves his stole; which however has now like that of his superior, become ornamented, and is useful only for distinc-

tion, for mystic instruction, and evidence of ancient usage.

The people of Dalmatia did not use the trabea; their robe of state did not reach so low, it was opened at the sides which terminated in angles, it had wide sleeves moderately long, and frequently two or three large and rich tassels hung from behind the shoulders of the wearer. This dress, generally known, because of the country in which it was chiefly used, as the dalmatic, was for distinction assigned to the first attendant at the altar. The deacon's outer vestment, was decorated in front with two narrow stripes *angusticlavi*, which were the appropriate ornaments of the robe of state worn by Roman knights, or the equestrian order; these were also continued on the back. Latterly in most instances the difference of color has vanished, and only the embroidery is retained; in many places also the original appearance of the *clavi* even in the embroidery has been lost. The duty of the deacon is to proclaim the gospel, to prepare the offerings, to assist at the sacrifice, and to aid at giving the Communion.

The subdeacon is the next assistant; it is his duty to chaunt the epistle, to aid the deacon in preparing the sacred vessels for the sacrifice, to minister to him the wine and water, and assist in such other way as may be necessary. He is not entitled to wear a stole, and his outer vestment is a tunic; this was generally made of an inferior silk, it was narrower than the Dalmatic, the sleeves were also somewhat shorter and straighter, nor had it any *clavus* or embroidery; but within some centuries the two vestments have gradually become so much assimilated

that very little, if any difference can at present be perceived between the tunic and the dalmatic.

The other attendants are; a clergyman in a surplice, who is styled, master of ceremonies; his duty is to see that every thing be performed with decency, to suggest, if necessary to any other officer, what should be done, and to keep generally, in a situation sufficiently convenient to the celebrant, to aid by a suggestion, and to procure what may be wanting.

Two acolyths, or attendants of a lower order, are also in surplices, and carry lights before the celebrant, when he proceeds to the sanctuary, and before the deacon when he goes to announce the gospel. Another acolyth is thurifer or incense bearer; he has charge of the censer in which is the lighted charcoal, and generally of a box shaped like an ancient boat, in which the incense is kept, together with a spoon to convey it to the censer.

The sacristan who has charge of the vestments, vessels and other appurtenances of the sanctuary, also attends in a surplice: his place is near a small table called the credence, which is not distant from the altar at the right hand side, or that which in ecclesiastical language would be called at present, the epistle side, or south side. Upon this table the chalice stands, upon the mouth of which is a small linen cloth called a purifier, because it is used in cleansing and drying this vessel; over this is the patten or small plate containing the bread for consecration. This bread is unleavened, because it is believed, that such was that used by the Saviour at the institution, which occurred at the Paschal time when it was unlawful to have leavened bread, or to keep leaven in the dwelling. Yet though the great

majority of the catholic world follow this discipline, which they have preserved from the most ancient times, they do not condemn the few churches in their communion, which also following the very early practice of their ancestors, use leavened bread for the same purpose. A small card covered with cloth, or the cloth itself made very stiff, is placed over the bread, and the whole is covered with a rich silken veil. Upon the same table are the cruets which contain the wine and water, the books of the epistles and gospels, an ewer, basin and water for the washing of the fingers, and frequently a crucifix, with a pair of candles, also a burse or silk case, generally embroidered, which contains the corporal or cloth that is placed over the ordinary coverings of the altar, and upon which the chalice and Host rest. The name of this cloth is derived from the word *corpus* which signifies a body, for upon it reposes the body of the Lord, after the consecration.

When a bishop or other prelate entitled to use the pontifical dress officiates, he wears not only the vestments of a priest, but also the tunic and the dalmatic; to shew that he possesses the orders and powers of the subdeacon and deacon, and that theirs are derived from him as their source. Besides, it was usual for those who wore the trabea in the days of the emperors, to wear on state occasions a tunic, and frequently a dalmatic under it. The bishop does not bring the stole across his breast, because he wears a golden cross depending in front, the hollow of which is filled with relics: for he is one of the Patrician order of the church, and this ornament is substituted by him for the Bulla worn by the nobles of ancient Rome, which was a golden ball in which it

is said by some, they kept family memorials depending from their necks. The Christians, especially the clergy, were from the earliest period, attached to the cross and fond of wearing it. If we adopt the explanation here given, we shall see that the glory of this christian nobility is the perfection of their virtue, the dignity of their divine institution, being placed by the Holy Ghost bishops to govern, according to his sacred ordinance, that church which the Saviour Jesus Christ purchased with his blood, and the lofty nature of their important commission, by which they are ministerially associated to himself by the Son of God in the reconciliation of a fallen world to a merciful Creator. Their family is the household of the faith, and they preserve with pious veneration the relics of the Apostles, the Martyrs, the Confessors, the Virgins, and other sanctified beings whose religious achievements fill the brilliant pages of its history.

Whilst the Bishop reads the preparatory psalms, sandals corresponding with the vesture of the day are put upon his feet by the attendants; after which divesting himself of his usual outer mantle or cappa, he is robed in the vesture for the holy Sacrifice; previously however to which, he washes his fingers. not only that they may be free from any soil, but chiefly to remind him of the purity required for the occasion. He entreats the Lord to bestow upon him the aid necessary for this purpose; he wears gloves, at the putting on of which he prays that his iniquities may be hidden from the face of the Lord by the merits of the Saviour; so that like another Jacob, having his hands covered with the skins of kids, he may, in the person of this first born, receive in the

covenant of grace, by his father's benediction, an everlasting inheritance. His mitre which is clearly from its shape and name, of eastern origin, has depending from its back two fillets by which formerly it was secured on the head, they being for this purpose brought round and tied under the chin. Being open and pointed at the top, it has been usually considered emblematic of the intellectual decoration of the prelate's head, the rich knowledge of the pages of both testaments, in which so many precious examples of varied virtue blend their lustre with the tissue of the sacred history. It is not only a protection to him who is thus decorated, but also renders him a formidable adversary to the enemies of truth. The ring with a precious gem, which he wears on the third finger of his right hand, is the token of the fealty which he owes to the chaste Spouse of Christ, and of the obligation by which he has engaged to protect the purity of her doctrine and the perfection of her morality, with a holy jealousy, and an unceasing vigilance. Should he officiate within his own district, his cross is exposed and he carries his crosier, which is not merely a staff to exhibit the divine aid upon which he relies for support, but it is also a shepherd's crook to testify that he is the pastor to whose care are confided those sheep which he is to feed with the pastures of heavenly doctrine and sacramental institutions on earth; that so prepared they may be brought above into the fold of the Great Shepherd, whose humble representative he is here below.

A priest, wearing a cope over the surplice, assists also when the bishop officiates solemnly. This cope is peculiar to no order; it is a large mantle, gener-

ally of silk, having a deep cape behind; this part is usually trimmed with a heavy fringe; the cope is fastened on the breast with clasps, and is sometimes embroidered on the front of the edges after the manner of the *laticlavus* of the ancient Romans. If the celebration be in a cathedral or in a collegiate church, the canons, or other members of the communities attached thereto, attend in their proper places, and appropriate dresses, which vary in different countries. However they are in most places accustomed to wear furs of some description in winter, which they lay aside in summer.

It will immediately suggest itself to the reader of this brief outline, that nothing can be more unfounded than the strange notions sometimes entertained respecting the vesture of the catholic clergy, by those who knowing absolutely nothing of its origin or object, censure it, as having been irrationally and capriciously introduced by folly or despotism for the purposes of superstition or of fraud. When such writers as Mr. Addison, so egregiously exhibit their total want of information upon topics of which they venture to treat with even magisterial authority, we cannot but regret the absurdities into which they have been led. It has been the misfortune of many such men, that they were too proud to learn, and too poorly informed to understand our ceremonial; they were too self sufficient to suspect their want of knowledge, and too well convinced that the great bulk of their readers had no opportunity of detecting their errors. The spirit of their country, in their age was that of arrogance and contempt in regard to every observance of the ancient church of christendom: no matter what was its origin, what its vene-

rable antiquity, what its classic illustration, what its religious instruction, what the lessons of piety that the practice or the vesture inculcated, or the devotional feeling it was calculated to excite, it was to be decried, and depreciated. Every one knows, that ridicule costs less trouble than does critical or antiquarian research and literary refutation ; besides, it is equally powerful against truth as against error, and produces its effects more generally and more rapidly upon the minds of the thoughtless and the uninformed. Thus it was an easier task for the enemies of our church to cast obloquy upon our ceremonial, than to disprove its claim to veneration. And to day we can, by simply observing the conduct of those who may touch upon the subject, easily distinguish the instructed and the religious, from the untaught, the rude and the profane.

It will also be perceived, that however wide the distinction that at present exists between the sacred vesture and the ordinary popular dress, the difference was not originally worth observing. That used in the churches, by the ministers of religion was indeed of a finer texture, of a more splendid tissue, and decorated with becoming ornament. The incursions of barbarian hordes, the varying fashions of capricious taste, together with a variety of other circumstances, wrought hundreds of changes, through hundreds of years, in the garments of worldly guise ; whilst amidst this fluctuation of modes, the church desirous, as far as may be, in all things to assimilate the sameness of her customs to the unchangeableness of her doctrine, retained around her altars, her clergy in their scarcely changed costume. Thus in her ancient temples which have existed for a thou-

sand years, the eye of the observer will detect the most striking resemblance between the representations of her ancient hierarchy, in the mosaics and frescoes which decorate their domes and walls, and the garb of their successors who occupy those seats once filled by them. In those choirs which resounded to their voices so many centuries ago, the same praises are now heard, in the same language to the eternal God, consonant to the unaltered faith which has been thus transmitted changeless itself through so many changing generations. At this intermediate point our great forefathers in religion might have stood, viewing the companions of the Apostles as we regard themselves; and contemplating the liturgies received from them, be consoled as we are, by the evidence with which they are replete. With them and with the great Apostle of nations, we could indulge ourselves in the rich consolations afforded by the reflection, that Jesus Christ, is yesterday, today, and always the same. The doctrines of God are not like the opinions of man that they should change; his institutions are not like the devices of men that they should need amendment; the preservation of the ancient ways is the avoiding of those novelties, against which the great teacher gave such emphatic caution. The founders of our church raised its superstructure upon the basis of the Gospel, and though an angel from Heaven were to offer us any other, we should reject the proposal.

Previously to entering upon a view of the ceremonial of the Mass, a few remarks on the structure of the church will be useful, as without an exact idea of its several parts, it would be somewhat diffi-

cult to understand the terms occasionally used in the explanation.

The present structure differs from the ancient.—The church of St. Clement will give, perhaps, the best notion that can be obtained from any edifice now existing, of the figure of the ancient basilics or cathedrals.

The church was formerly, (and is now, where it can be done without great inconvenience) constructed so as to have its grand sanctuary at the eastern extremity: thus the worshippers prayed with their faces to that quarter where after the darkness of night the sun arose in splendor; by which they exhibited the belief and hope which they cherished of a glorious resurrection from the shades of death; thus too, the Christians of the West turned towards the land of Judea, marked by the footsteps and miracles of the Saviour; towards Bethlehem, where angels chaunted the praises of the new born Emanuel, to shepherds rapt in adoration; towards that Jordan on whose banks the last and the greatest of the prophetic train, pointed out to astonished multitudes, that Lamb who came to take away the sins of the world, whilst the Almighty Father proclaimed his eternal generation, as the mystic dove overshadowed that head yet reeking from the consecrated stream; towards Thabor, where the Son of man beaming forth those rays which he emitted before the day-star was created, shed upon the meek son of Aram and the hoary Thesbite, angelic effulgence, whilst the favored apostles entreated permission to remain upon the sacred spot; towards Jerusalem itself, that city of so many affecting recollections, that scene of Nature's convulsion at the Saviour's death, that place of

His triumphant resurrection, where the veil of the temple was rent, and where the vast foundations of the mighty edifice of our institutions were laid; towards Olivet whose clouds seem to the lingering pilgrim transparent veils before the gates of Heaven; towards that region where tongues of celestial fire gave to the Apostolic band that glowing eloquence which enlightened a world and enkindled in so many hearts the flame of ardent charity. Thus in what would seem to the thoughtless a trifle; in that which the philosophist would affect to despise; or which might be even the subject of his jest for a buffoon; the wise fathers of the church equally intimate with the great truths of religion, as with the avenues to the human heart, sought to establish lasting means for deeply imprinting upon the mind the knowledge of important facts, and of exciting the affections to a correct and enlightened, a warm and a pure devotion.

The eastern end of the middle aisle was semicircular, and the floor of its sanctuary was considerably elevated. In the centre, at the extremity, was the bishop's chair somewhat raised above the benches, which on either side continued around the curve; upon these at his right and left sat the priests. Immediately before him, but at some distance from the prelate, upon a platform raised two or three steps over the level of the sanctuary, and under a canopy supported by four pillars, was the altar; its front was towards the episcopal and presbyterial seats, its back towards the nave of the church. At the side of this altar, within the sanctuary, stood the deacons. The elevated platform, which extended from the eastern extremity to the range of the altar's back was sepa-

rated from the other part of the church by *cancellae* or rails, and was hence called the chancel, but more usually the sanctuary. From this on either side of the altar was a descent by three or four steps to the passage which intervened between it and the choir. This latter was an oblong parallelogram behind the altar, extending to a considerable distance into the nave, and elevated two or three steps above its level; it was by some called the ambo, though more correctly this was the name of its pulpit; it was enclosed by a low division, around which on the inside were benches for the sub-deacons and minor clergy; within it, generally at the side, were two or more pulpits, from which the epistles and gospels were chaunted, the lessons were read, and instructions were given. The entrance from the church to this choir was in the centre, at its western extremity; it was kept by a sub-deacon who admitted none but clergymen: at its eastern extremity was a corresponding door which opened on the passage to the sanctuary. On the south or right hand side, the men who were admitted to communion occupied the space between the choir and the wall, those most venerable for age or station being in front; the females were on the northern side similarly arranged. The sacristy was on the side occupied by the men. The porters, who are the lowest order amongst the clergy, preserved regularity on this side; whilst the deaconesses performed the same duty amongst the women. This separation of the sexes continued throughout the entire church. The faithful who were not admitted to communion, the more advanced catechumens, and strangers occupied the western extremity of the building, and the two latter were always required to withdraw at

the end of the sermon, before the mass of the faithful commenced. In the porch outside the church, the penitents who were excluded for their misconduct, begged the prayers of those who were permitted to attend at the celebration of the mysteries.

During several centuries, the churches have in general gradually assumed a different aspect, and the strictness of their internal discipline has been considerably relaxed. The principal altar has been removed in most instances to where the prelate's chair was anciently placed; and this seat is on the northern side of the sanctuary; the vestry room or sacristy communicates immediately with the sanctuary on its southern side; the sanctuary itself has been enlarged, and the outer choir has disappeared; the front of the altar faces the congregation; of course the celebrant stands with his back towards the people; and not only is the separation between the faithful and strangers discontinued, but also that between the sexes. Yet, however, in many churches some vestiges of the ancient customs are found; a few of the high altars are built upon the old plan; the choir is in some places retained; and in others a different side of the church is occupied by men from that in which the women assemble.

In treating of the Mass we shall suppose ourselves in a church arranged according to the modern discipline; and the celebrant to be a priest attended by a deacon, a subdeacon, 2 acolyths carrying large candlestands, an incense bearer, a clergyman who is master of ceremonies, and another a sacristan: we shall also suppose the Mass to be solemnly celebrated, or what is usual called a High Mass; to distinguish it from the same office, celebrated by a priest, attended mere-

ly by a clerk, and with less solemnity; generally without any music either vocal or instrumental.

Previously to the Mass, it is usual in many places to bless water and to sprinkle it round the altar and upon the congregation; in other places it is blessed in the sacristy or vestry room, and placed near the entrance of the churches for the faithful to sprinkle upon themselves. The object of this ceremony is two-fold; first to obtain through the merits of Christ and the public ministry of the church, the protection of God upon the place and the people; next, to excite in the faithful becoming dispositions by emblematic instruction; that they may be rendered thereby more acceptable through the merits of their devoted and merciful Victim.

Some authors inform us that it was a custom in the east, previously to entering into the churches, to purify the hands and feet, and frequently the head, at large fountains which were constructed for this purpose in the front of the buildings; and that as the body was thus freed from its impurities, they were admonished to reflect upon the necessity of having the soul also cleansed by the grace of God from all that could defile it, if they would enter in a becoming manner into his holy temple. In the whole of its extent, this statement is probably quite correct; it is not however a sufficient explanation. The prayers and the ancient testimonies lead us much further, and the custom of using holy water is found in the earliest days of christianity, not only in the east but also in the west, where they made no such ablutions. St. Paul teaches us in chapter viii. of his Epistle to the Romans, that not only the children of Adam fell, but every creature doomed for their service was made

subject, against its will, to vanity; because that devil whom St. Peter describes (I. v.) as a roaring lion seeking for our destruction, as also his associates, strives to pervert all created things and make them for us occasions of sin, or of injury. We also learn from the doctor of the Gentiles (Ephes. i.) that not only has the Saviour procured for us by his blood the remission of our sins, but that he has moreover willed, through his merits, to renew in himself and to rescue and restore what had thus been, in the lower heavens and on earth, subjected to those wicked spirits; and further, he shews us (I. Tim. iv.) that those creatures over which they had obtained dominion are sanctified by the word of God and by prayer. Hence, in order to exhibit the source of this renovation and sanctification to be the blessing of God through the merits of our blessed Redeemer, nothing was more common amongst the first Christains, as our earliest writers inform us, than when using any thing, to pray for its sanctification through Christ, making at the same time for this purpose the sign of the cross.

The Church, desirous of turning to spiritual account some of these same creatures, has from the very time of the Apostles, directed her public ministers to pray for their special sanctification, and to use them when thus blessed, as occasions to excite devotion and to procure the divine aid. Amongst these one of the principal was water. Tertullian, St. Cyprian, St. Ambrose, St. Basil, St. Cyril of Jerusalem, and many other eminent authors of the best and purest ages of the church give us abundant evidence on these points. Nor was this a novelty introduced under the Christian dispensation; God himself had

in former times established the principle. (Num. XIX. and Lev. XIV.) etc.

Water cleanses from filth, and salt preserves from corruption: desirous of using those creatures for the sanctification of her people, of their temples, and of their dwellings, the church first sanctified the objects themselves by prayer and the word of God. Exorcism is an authoritative adjuration. Having placed the water and salt before the ordained minister of the sanctuary, she prescribed to him the form of exorcism by which in the name of Christ, and by the power of God, he was with authority to command the wicked spirits no more to have influence or power over those creatures; nor when we read the nineteenth chapter of the acts of the Apostles and many other passages of the New Testament, can we doubt the efficacy of this exorcism. A prayer was added beseeching the special influence of God for the sanctification of what had thus been exorcised. The salt was then thrice mingled with the water, each time in the form of a cross, under the invocation successively of the Persons of the Holy Trinity; to raise the mind to confidence that all which was sought for would be obtained from this Triune God through the merits of the Victim of Calvary. As Eliseus healed the waters of Jericho by casting salt into them, so that he was able to promise in the name of the Lord that they should no more cause sterility or death, but would bring life and fruit; the clergyman prays, that released from the influence of every evil spirit, and blessed by the powerful hand of God, this water may now sanctify the persons and places to which it shall be applied, bestowing upon them the life of grace, and causing them to bring forth the fruits of

virtue, so that being cleansed from iniquity, and preserved from all corruption of sin, they may be saved through Christ.

He then sprinkles the holy water round the altar and upon the people, using the antiphon. "Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow." The first verse of the fiftieth Psalm, "Have mercy on me, O Lord," &c. is then sung: the entire psalm is repeated by those present in a low voice, or its sentiments of true repentance, without which no sin can be remitted, are mentally dwelt upon: after which the antiphon is repeated. Reasonable confidence is entertained that persons attending with such dispositions, profit greatly by using this holy water, because they are in a state which fits them to partake of the blessings to obtain which the prayers have been offered.

During the Easter time, the antiphon refers to the effects of baptismal water which had been blessed on the Saturday before Easter day, and the congregation is excited to recollect the blessing conferred in the sacrament of baptism, to rejoice at having been made partakers thereof, and to be careful to preserve its fruits.

Under the old law the blood of the victim was, by the direction of the Almighty, sometimes sprinkled upon the altar and the people, as it was at the making of the covenant, upon the book of the law and upon the congregation of Israel, to signify their union and holy alliance; so now in the Christian church does the sprinkling of the altar and of the flock exhibit the new alliance between the Saviour and those who look for redemption by his blood.

When persons sprinkle themselves at going into the church, they should entertain the sentiments which befit this ceremony, and recollect that they ought to be cleansed from iniquity and freed from the distractions of the world. It is one of the greatest misfortunes, when the faithful are found in the temple of the living God, at the solemn ordinances of religion, without a due conviction that where they stand is holy ground, that it is the palace of the king, that it is a terrible place, the gate of Heaven, made awful and sacred by the special presence of the Lord of hosts. Alas! They know it not. They thoughtlessly run through the ceremonial without cherishing the spirit of the Church of Jesus Christ. They yield a full assent, it is true, to the lessons which are taught; but they are unmoved amidst so many occasions of solemn admonition by which they are surrounded. Not only are they devoid of all fruit, but they are frequently rocks of scandal equally destructive to others, as they are barren in themselves.

Incense is used, not as a sacrifice, nor generally by way of adoration of God, in the ceremonies of the new law. It is offered as a token of respect, and is emblematically instructive and calculated to excite devotion. Our writers are not agreed as to the time of its introduction for those purposes: some contend that it was not brought into our assemblies during the first three centuries; whilst others, and with perhaps, better reasons, assure us that it was always more or less generally used in the Christian church. In the old law it was prescribed by God himself and for the purpose of his worship; so it was amongst the gifts offered by the wise men to the Saviour at Bethlehem;

and we have exceedingly respectable testimony of its having been burned in the churches and at the altars of the Christians at a very early period. The ancient writers mention this practice not as one of recent institution, or unusual; but seem to treat of it as a custom well known and long established. Nor is there the least semblance of evidence for the assertion that its introduction was rendered necessary by the damp and unwholesome vapours of the close or subterraneous places where the Christians offered their sacrifice during the prevalence of persecution. The facts of which we have evidence are altogether at variance with this notion.

The offerings, the altar, the relics, the prelates, the priests, the other clergy, and the faithful, are objects of veneration and respect, and these feelings are expressed by the use of incense. It is also emblematically instructive; for it teaches us how our prayers should ascend before the throne of grace with acceptable fragrance to the Most High and Most Merciful Lord; but for this purpose they must proceed from hearts rich and pure in which the fire of divine love is enkindled, a fire which wholly consumes every earthly attachment that could separate us from the God of our affections. It teaches us also how we should unite our aspirations with those of the saints mentioned by St. John in the Apocalypse, (viii.) prayers which an angel offered as a rich odour from his censer before the throne of The Eternal.

We now come to the Mass itself, which is composed of two distinct parts, viz. That of the Catechumens and that of the faithful. In order to have an accurate idea of this distinction, it is fit to know exactly who were catechumens. In the first ages of

the church those who desirous of knowing the Christian doctrine, or of being admitted into the Christian society, attended to hear instruction, were called Catechumens or hearers; they had to undergo a long and not unfrequently a severe trial previous to being entrusted with the secrets, or having the confidence of the faithful. They had to rise from class to class through four stations, in each of which they must have been approved, before they were admitted to baptism. When they received this sacrament, they for the first time were instructed in the nature of the Eucharist and the meaning and efficacy of the Mass. Up to this period it was unlawful for them to be present at the Holy Sacrifice; nor was any one of the faithful permitted to converse with them upon the subject. They were not even taught the creed nor the Lord's prayer until the very eve of their baptism. In the first and a part of the second century there were very few churches in which they were permitted to be present at any portion of the liturgy; but gradually they were allowed to assist at the first prayers, and at the instruction: but as soon as preparation was made for the offering, they were obliged to retire; then the deacons were placed in charge of the doors; the faithful were warned to recognize each other and to be careful that no stranger attended. Sub-deacons soon became the sentinels at one of the doors, and gradually the persons entrusted with this post, were of lower orders till the porter had the office; and when, about the beginning of the eighth century, there were few if any unbaptised adults on that part of the continent of Europe where churches were built, this discipline fell into disuse, and there was no longer a distinct place for those who were

merely hearers, because there were no Catechumens; all had been baptized, and were therefore entitled to enter, and to remain for the Sacrifice unless they were excommunicated.

The mass of the Catechumens then comprises, the preparation at the foot of the altar, the introit and the succeeding parts, as far as the offertory. The Mass of the faithful commences by the offertory and continues to the end.

As the present explanation is not a critical disquisition, but a mere exposition to render our ceremonial intelligible to strangers; it is thought proper to omit the precise historical account of the introduction of the several portions of the Mass, the names of the pontiffs who regulated them, and the peculiar process by which they have acquired their present form. Yet a few general notions must be given upon some of these and similar points.

The Mass of the Catechumens, properly speaking, is only a preparation for the sacrifice. Formerly that portion of it which was said at the foot of the platform, before ascending to the altar, was left in a great measure to the discretion of the celebrant; for after having vested himself in the sacristy, upon a signal given to the choir that he was ready, they commenced singing the introit or psalm at his entrance. During the chaunting of this, he came into the church, and there prayed, together with his attendants, at first in whatsoever manner his devotion suggested, but subsequently the several churches adopted such forms as to each seemed best; some using one psalm and some another; but all having a like object, and each adopting also some form of confession. In these several forms there is found a very striking similarity,

but the greater number of the western churches have long since conformed in this respect to the usage of Rome; yet some of very ancient standing have with due permission, retained their old forms, and some of the religious orders, that were founded in those churches, have also preserved their peculiar customs.

Bowing down at the foot of the platform, with his attendants ranged on either side, the priest is filled with an ardent desire of ascending to the altar of his God, there to perform his solemn duty, but deterred by a sense of his own unworthiness, by reason of his manifold offences, he dreads to approach; he confesses his criminality to God, to the heavenly host, and to his surrounding brethren, and beseeches that the angels, the saints and his brethren would intercede for him with their merciful Creator, relying upon whose grace he will venture to perform the work of the ministry.

He therefore commences in the name of the Holy and Undivided Trinity, making the sign of the Cross by putting his right hand to his forehead, then to his breast, then to his left and right shoulders, to show according to ancient usage that all his expectations are founded upon the merits of Him who died for us upon the cross. He then with his attendants recites an antiphon taken from the Psalm (xiii.) *Judica me Deus*, together with a portion of the psalm itself. Antiphon means opposed voices. At a very early period the custom was introduced into the assemblies of the faithful of dividing the attendants into two parts, and by alternate or opposed voices, chaunting or reciting psalms and hymns; a particular verse or passage which had special reference to the solemnity of the day was selected to be sung before

and after the psalm, so as to keep the mind more fully occupied therewith; and by degrees this selection obtained, by way of pre-eminence the name of antiphon. This psalm now used at the foot of the platform, was written by David when he was absent from his country to avoid the wrath of Saul; it breathes the fervent longings of the exile for an opportunity of worshipping at the altar of his God, in the midst of the solemnities of his people. It is therefore peculiarly appropriate for expressing the sentiments of the priest who goes to offer the eucharistic sacrifice. The Antiphon is: "I will go up to the altar of God; to God who bestows joy upon my youth." This only is now recited, though formerly several were sometimes read by the celebrant; like all others, it is concluded with the doxology of "Glory be to the Father," &c. which there is reason to believe was received from the Apostles. After the doxology, the Antiphon is repeated, and the priest bowing down still lower confesses himself to be a sinner, striking his breast as did so many of the penitents mentioned in the scriptures; he then intreats the intercession of the Church triumphant and militant in his behalf; his attendants beseech God to have mercy upon him; he then stands erect whilst they bowing down in the attitude of humility and supplication, confess in turn their criminality, and request the like intercession, as also his prayers on their behalf. He having besought in like manner for them, as they did for him, the mercy of God, they now stand erect and sign themselves again with the cross, to show the source of their hope of mercy, whilst he prays for perfect pardon and remission of their sins. He next expresses in scriptural extracts, the joy

and consolation which is expected from that mercy which the Lord has promised; and now ascends to the altar praying that God would take away their iniquities so that they may go up with pure minds to the holy place. When he has concluded the confession, if he be a bishop, the maniple is put upon his left hand. The custom is preserved as a testimony of ancient usage; for until he was to ascend to the altar, the trabea or chasuble previously to its assuming the present form, covered him on every side, coming over his arms and hands: but after the confession, it was raised at the sides, to afford him greater liberty, and then the mappula or maniple was attached to his left arm. When he is going up, the deacon and sub-deacon also hold the edges of his vestment at the sides, this being the relic of the ancient custom of keeping it raised previously to its being cut into the shape it now bears.

The psalm *Judica* is one calculated to banish sorrow and grief, and to excite joy; it is therefore omitted in Masses for the dead, when mourning is united to supplication, and in the Masses of the time which intervenes between the eve of Passion Sunday, a fortnight before Easter, and the Saturday before Easter day, because of the affliction which should overwhelm the faithful children of the Church at this period, when she leads them to contemplate the sufferings of her beloved Spouse. But it is recited in the Masses of any festivals that might be celebrated even within that time. Having arrived at the altar the celebrant kisses it through respect; if he be a bishop, he kisses the book of gospels: on other occasions throughout the Mass, he kisses the altar in the same manner as is customary for a priest

The prayer for either is the same; the deacon and sub-deacon bend their knees as they attend him on either side during this salutation.

His prayer is to intreat God that in regard to the merits of those saints whose relics are there contained, as also of his other saints, he would vouchsafe to extend his mercy to lessen the temporal punishment that might yet remain due to the sins of him who ventures to approach. These prayers are said in an under tone of voice; because, in the first place, they regard principally the individual himself, and also because they are repeated whilst the choir sings the introit, and of course it would be useless for him to raise his voice. Previously to his ascent he had also, as it were, taken leave of the people by the salutation from the sacred scriptures of *Dominus vobiscum*, or "The Lord be with you," to which the answer was given, upon the principle of St. Paul (II. Tim. vi. 22,) and as received from the days of the Apostles. *Et cum spiritu tuo.* "And with thy spirit."

Perhaps it will not be considered here amiss, to explain very briefly the doctrine of the church respecting the extensive knowledge, the intercession and the merits of the saints; as it is more than probable that several who may read this little compilation have exceedingly inaccurate notions upon the subject; and although they may not be induced to change their opinions respecting the correctness of our belief and practice, still it is desirable that they should distinctly know what they too often censure without examination.

The doctrine is expressed in this simple phraseology, "I believe that the saints, reigning together with

Christ, may be honored and invoked, and that they offer prayers to God for us; and that their relics are to be respected."

As the Church does not announce to us any distinct proposition expressing the manner in which these disembodied spirits become acquainted with the wants or wishes of their fellow worshippers on earth, we may form our own conjectures as we please upon that subject; she only testifies, at the very utmost, first, that they may be invoked; and secondly, that they offer prayers to God for us; from which premises it is reasonable to conclude that they become acquainted with our invocation. It is objected that for this purpose they should possess the attribute of ubiquity, or that of omniscience, or both; and that this would at once make them equal to God. The answer is exceedingly simple. First: that to be present upon this earth and in heaven is not to be *every where* present; supposing therefore this former restricted presence required, however absolutely extensive it might be, it would be an extravagant enlargement of phraseology to style it *ubiquity*. Again, it would be equally ridiculous, to call a knowledge of what is sought for by a limited number of those who dwell upon this circumscribed spot in the midst of the vast universe, *omniscience*. Hence, upon the supposition that the saints have a natural power of knowing who invoke them, and also what is sought for by each, it would be grossly absurd to assert that they are therefore gifted with ubiquity or with omniscience. But if we believe that it is in the power of God to make known to them, who are their suppliants, and also the nature of the requests made; we surely do not by that belief of this divine mani-

festation derogate from the Almighty, nor too greatly raise the prerogatives of a creature, whom he has bountifully saved, through the merits of Christ, and whom he has mercifully admitted to enjoy that beatific vision which St. Paul describes: (I. Cor. xiii. 12.) "But then I shall know even as I am known." Another objection is indeed a wretched semblance of natural philosophy: by which it is asserted that the saints are too far removed to hear us. The principle which is here assumed is a palpable mistake, viz. that the laws by which disembodied spirits become acquainted with the wishes of others, are the same as those to which they were subject while they were united to their bodies; whereas, having left those bodies in the grave, they no longer see through the eye, nor hear through the ear: but are equal to the angels. (Luke xx. 26.) To argue therefore an impossibility of hearing by reason of distance is indeed a despicable sophism. A great many passages of the sacred volume exhibit to us the knowledge which angels have of the children of Adam, and shew how it reaches even to the heart itself; the Saviour informs us (Luke xv. 7, 10.) of the joy that is in heaven and before the angels, upon a sinner's conversion. If the saints be equal to the angels, they have of course, this knowledge.

The doctrine, as has been remarked, does not require for its support that we should be able to explain the mode by which our supplications become known, nor even to prove in fact that they do become known to the saint. It would be sufficient that this, our fellow servant, now secured in glory through the redemption of Christ our only Saviour, should offer prayers to God, generally, on behalf of all those who

implored his intercession. The questions of a proper and becoming honor to this friend of God, and to his relics, being left out of view, our doctrine is then, reduced to two propositions. First, that we may lawfully call upon the saints reigning together with Christ to pray to God on our behalf; that is, to intercede for us. Secondly; that they do offer prayers to God for us. Respecting the first; it is often thoughtlessly asserted that by invoking them we place them upon a level with God, and are therefore guilty of idolatry. Catholics will indeed, be justly liable to that charge when they shall have placed the saints upon a level with God; but, in order to do so, they must address both in the same language, having the same meaning. They ask the saints to pray for them to God; but they have never, even by their most dishonest opponent, been charged with asking God to pray for them to a saint. They ask of God as the giver of every good gift, for mercy, because it is His prerogative to oondemn or to acquit by His own right, without deriving His commission from another; and to grant mercy or to withhold it, because not only there is no one more high, but it would be blasphemy to assert that He had an equal. They call upon the saints, as creatures far, immeasurably far, below Him who created, who redeemed, and who made them holy, to pay to Him the homage of their prayer, by uniting their petitions to ours whilst they intercede on our behalf.

It is said that by making the saints mediators between God and us, we destroy the distinction between Jesus Christ and those creatures; that we make them equal to Him whom the sacred scriptures exhibit clearly to be our only mediator, our only intercessor.

Upon so serious and important a subject, a mere play upon words would be unpardonable sophistry; we avow the full force of the scriptural expressions, when we profess that Jesus Christ the only Son of God is our only Saviour, our only Redeemer, the only Mediator who, by His death, paid the ransom for our offences, the only Intercessor who pleads for us by claiming, as His own right, that mercy which He purchased by His bloody sacrifice, and promised to extend to the true penitent. If then we mention other intercessors, we do not intend the word to have the same meaning when used in their regard, as it has when applied to Him; in like manner as when we speak of God our benefactor, we clearly do not intend to bring Him down to a level with our earthly benefactors, or to raise them to an equality with Him. St. Paul besought the prayers and intercession of those servants of God with whom he conversed, as also those to whom he wrote; nor did he thereby undervalue the efficacy of the Saviour's intercession, but he felt the truth which St. James recorded (v. 16, &c.) "that the continual prayer of a just man availeth much." This intercession of the just by prayer through the merits of the Redeemer is one of the effects of their charity, for even when faith and hope are lost, after death, in the fruition of happiness, charity not only remains, but is made perfect, so that the prayers of those saints who are decorated therewith, are indeed sweet odours and incense acceptable in heaven. (Apoc. v. 8. viii. 3, 4.) &c. &c. Jesus Christ is the only mediator who reconciled His Father to the guilty world; He is the only intercessor who in His own name pleads on our behalf. Others ask in

His name, and only through the efficacy of His atonement.

Still a greater apparent difficulty is to be encountered in some other expressions; such as making the request through the merits of the saints. Had words but one precise meaning without any latitude, this would, indeed, be an expression highly censurable and grossly offensive to pure religion. The fact is, however, quite otherwise; the poverty of language is such, that most words have great extension, and the above phrase has quite a different meaning when used respecting Jesus Christ, from what it has when used in regard to any saint, even His blessed Virgin Mother. Merit signifies desert, or claim to recompense. Probably the doctrine of the Church will be more easily explained by similitude. We shall suppose some mighty work to be performed, and that only one individual exists who has the means and the power necessary for its execution. As its achievement would be exceedingly beneficial, a great recompense is offered by a benevolent being in return for the performance. He who alone is capable effects it, and he alone can therefore claim the recompense; yet though the merit is solely and exclusively his, he can if he thinks proper, admit others to its participation, either gratuitously or by assigning them certain tasks, for the performance of which he conveys to them a right to claim and to receive in his name and on his account, a portion of the great reward to which he alone is entitled. They have thus a claim derived from him; they have no proper original independent merit of their own, but they clearly have a dependent, or derivative merit, and through his kindness their claim has become indefeasible. Thus

the Saviour, having by His great atonement taken away the handwriting of sin and death that stood against us, and established claims for our eternal salvation, made us partakers of His merits by His own benevolence and mercy, and places in our power greater benefits, upon the condition of our doing what He requires. Were all to be merely saved from hell and placed upon an equality of glory and happiness, there would be no ground for our doctrine of derived merit beyond that of being saved; but the Saviour Himself informs us that in His father's house there are many mansions; (John xiv. 2.) and St. Paul tells us that in the resurrection there will be a variety of degrees of glory. (I. Cor. xv. 41) &c. Not only is this founded upon the common principle of distributive justice, but the Saviour Himself exhibits to us the basis upon which it rests, (Matt. x. 41, 42.) where He describes a diversity of rewards of works, and shows that not even the least merit will be overlooked, not even that of giving a cup of cold water to a little one in the name of a disciple; and therefore He declares (Matt. xvi. 27.) that at the day of judgment He will render to every man according to his works.

The church then does not teach that any saint has original underived merit. This is to be found only in the Saviour who justified them; calling them by His grace to faith and to repentance, aiding them, when they answered this invitation, to bring forth worthy fruits of penance, applying to them the merits of His atonement by means of His sacramental and other institutions, and then when through his grace they were justified, He enabled them to do works pleasing to His Father, and deserving a recom-

pense through the claims of their Redeemer, and by the merciful regulation of their bountiful God, who crowns in His saints, those works which He gave them power to perform, and to the performance of which He was pleased to attach a recompense. These are then, in our view, the merits of the saints: far different indeed from those of Jesus Christ not only in their origin, but in their mode of performance and in their value. Yet however poor they may be in comparison with those of the Son of God: in our regard they are great and valuable. These servants of God are now his favorite children, he regards them with complacency, he willingly hears them and has respect to the virtues which through Jesus Christ they practised, as he had respect formerly to the entreaties of Moses,(Exod. xxxii. 10, 13, 14,) where the intercessor for Israel himself referred to the merits of the deceased Patriarchs. When therefore the prayer of our liturgy mentions the merits of the saints, the phrase is to be understood in the sense here explained as distinguishing them from the merits of Christ.

Another doctrine has also been alluded to in the foregoing exposition upon which it may be well to make an observation. The expression was "to lessen the temporal punishment that might remain due to the sins, &c." The doctrine of the Catholic Church is, that no sin ever was or can be forgiven, except by the power of God, through the merits of Christ, and upon the condition of repentance in a person having the use of reason. Besides this, she teaches that the Almighty might require any conditions he thought proper, to be fulfilled on the part of the penitent, for repentance creates no claim of strict justice upon the benevolence of the Creator. We must therefore

seek in the positive institutions of the Saviour, and not in our own speculative conjectures for the conditions which have been established. The Saviour did not change the great principle of God's providence which existed from the beginning, when in regard to the penitent he abrogated the sacrifices for sin that were required under the Mosaic dispensation, and instituted the sacramental observances of the new law in their stead.

At all times the Lord reserved to himself the right of either bestowing a full remission of the punishment due to the delinquent when he blotted out his guilt upon his doing penance; or of substituting a temporal affliction for that which was in its nature eternal, and which St. Paul declares to be the wages of sin; (Rom. v.) and we find a vast number of instances in the sacred volume which exhibit him actually remitting the eternal punishment, whilst through the merits of the Saviour he removed the guilt, yet inflicting at the same time a temporal penalty. One explanatory instance will suffice, though very many might be adduced. In the second book of Kings, or as it is sometimes called of Samuel, we have an affecting example in the twelfth chapter. David had for some time remained negligent in his criminality; had he died in this state he must necessarily have been condemned forever: but the Lord who regarded him in mercy, sent Nathan to address him in that beautiful parable which so roused the indignation of the monarch against that man whose cruelty and injustice were described, that he declared "As the Lord liveth, the man that hath done this is a child of death." The prophet then announced to him "Thou art the man." "Thou hast killed Urias the Hittite with the

sword of the children of Ammon," and "thou hast taken his wife to be thy wife!" Struck with remorse, and aided by divine grace, the king of Israel repented; and confessing he said to Nathan, "I have sinned." The remission of his guilt followed, for the messenger of heaven announced to him, "the Lord also hath taken away thy sin," and of course, with the removal of the stain of guilt, the eternal punishment was remitted, "Thou shalt not die." But a temporal affliction was substituted. "Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die." This is by no means a singular instance; the sacred volume, both in the old and new Testament exhibits it to us as the ordinary proceeding of the Lord. Yet, from the same source, we also learn that he is exceedingly merciful, and that, upon entreaty and supplication, upon the performance of works of voluntary mortification in a penitent spirit, he will often, having regard to the superabundant merits of the Redeemer, greatly diminish or altogether remit this temporal penalty. Thus David who knew his providential course "besought the Lord for the child," he kept a fast, and going in by himself lay upon the ground. In strains of sorrow he bewailed his crime. "O Lord rebuke me not in thine indignation, by casting me off for ever from thy mercy, nor chastise me in thy wrath, by the severe though transient punishment which thou dost impose, even when thou hast admitted the sinner to pardon. Have mercy on me, O Lord, for I am weak, heal me, for my bones are troubled, I have labored in my groanings, every night I will wash my bed, I will water my couch

with tears." (Ps. vi.) "For day and night thy hand was heavy upon me, I am turned in my anguish whilst the thorn is fastened in me. I have acknowledged my sin to thee, and my injustice I have not concealed. I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin." (Ps. xxxi.) "Wash me yet more from my iniquity, and cleanse me from my sin, for I know my iniquity and my sin is always before me." (Ps. vi.) Yet on this occasion, the Lord did not relax the penalty; and the resigned penitent when he learned the death of the child, bowed in submission to his will; he had also to endure much more as a penance for the same crime, though its guilt and the eternal punishment had been taken away. Several instances might be pointed out in which the Lord, besought by prayer, remitted the entire or a part of this penalty, thus in Exod. xxxii. 14. after Moses had intreated him and also brought to his view the merits of Abraham, of Isaac, and of Israel. "The Lord was appeased from doing the evil which he had spoken against his people." In Numbers xii. 13, 14. Upon the prayer of Moses, Mary had the suffering to which she was subjected, reduced to the duration of only seven days. In the same book (ch. xiv.) when the Lord had sentenced the people to be consumed by a pestilence, (12) Moses besought him and (20) the Lord forgave, but yet (23) upon condition that they should never enter the land of promise. And in chap. xv. of Jeremias, to shew the hopelessness of the people's doom, the prophet records, "and the Lord said to me: if Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let

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them go forth." From the examples here referred to, the doctrine of the church respecting the merits of the saints, their intercession and its efficacy may be easily understood; as also her doctrine respecting the remission of the temporal penalty which sometimes remains due to sin after the removal of the guilt and the remission of eternal punishment. The dimunition, or total remission of this temporal penalty, through the authoritative application of the superabundant merits of the Saviour and that of the saints in the manner above exhibited, is called an indulgence, either partial or plenary. The reader may thus at once perceive the gross injustice of the charge so often made against the church, that by granting indulgences, she gives a license to commit sin.

Let us return to the Mass. After the salutation of the altar, the deacon gives incense to the celebrant, kissing, through respect, the spoon and the hand which receives it: after casting the incense upon the fire in the censer and returning the spoon, the celebrant makes the sign of the cross over the smoking perfume, praying thus, "mayest thou be blest by him in whose honor thou art burned;" then taking the censer from the deacon, he perfumes the cross and the altar; at the conclusion of which ceremony the deacon receiving back the thurible exhibits his respect for the celebrant by incensing him. Having returned the censer to the Acolyth who has it in charge, the deacon followed by the sub-deacon goes up to attend the priest whilst he reads the introit, which the choir has sung at his entrance. The book is placed for this purpose at the epistle side of the altar; that is on the left hand of the crucifix, which

in a regularly built church, is on the south side or that of the sacristy.

The introit is generally a psalm appropriate to the solemnity, but sometimes, it is taken from some other portion of the Old Testament, for now this side of the altar may be considered as the place in which the prophetic declarations, the aspirations of the Patriarchs, and the other testimonies of the great fathers who preceded the incarnation are proclaimed. At reading the antiphon, the celebrant and his attendants make the sign of the cross upon themselves, but in Masses for the dead it is made rather towards the book as emblematic of their desire to have the merits of Him who was crucified, applied to remove any temporal punishment, that may still remain against the deceased, if he be so happy as to have the guilt and the eternal punishment of his sins remitted. Instead of the doxology, the usual prayer for the dead, which in this Mass is the antiphon, is repeated, "Eternal rest grant them O Lord. And let perpetual light shine unto them." When this praise of the Trinity is repeated, the clergy bow their heads toward the crucifix upon the middle of the altar.

The name *ad Introitum* or at the entrance is appropriately given to this, because it was originally chaunted at the entrance of the people and the clergy, and was continued until they were all in their proper places.

The celebrant in the ancient monastery of Bec in Normandy retained for a long time the custom of not taking the maniple until the conclusion of this part of the office; from what has been written the reader will easily perceive the reason.

The mystic writers give us two accomodations of this portion: first, that it represents the entrance of the Saviour into the world by his incarnation. Again, that it should remind us of his entrance into the garden of Gethsemani to begin his sufferings. The pious attendant at the Holy Sacrifice may with advantage indulge both reflections.

After the intriot, the choir chaunts the Kyrie eleison, thrice in honor of the Eternal Father; Christe eleison, thrice to the honor of his Eternal Son; and Kyrie eleison, thrice in honor of the Holy Ghost. The celebrant and his attendants repeat the phrases of the invocation alternately at the corner of the altar, in a low voice. This is a Greek supplication for mercy. Lord have mercy on us, Christ have mercy on us. It is of very ancient standing. As the church consisted of various nations having different languages and rites, of which next to Latin, Greek and Hebrew were the most extensively used, the western church as a token of perfect communion in faith and government, used some of their phrases in her liturgy: of the Hebrew she had, Amen, Alleluia, Hosanna, &c. besides these and others of the Greek; and St. Augustin (Epis. 178,) informs us that in his day, about the year 420, the Romans frequently used the Gothic phrase *sihora armen*, which means Lord have mercy on us.

This custom was not established by any law, but gradually spread itself through the Church. Neither was the time for repeating the Kyrie eleison nor the number of repetitions, every where, or always the same. The present form has been during centuries in use, and is well calculated to express the longing desire of those who felt the evil consequences of our

first parents' transgression and of their own weakness, for the arrival of him who alone could release them from their thraldom. This is supposed to have been originally introduced for the catechumens, and retained by the faithful through devotion.

On festivals the angelical hymn of *Gloria in excelsis*, Glory be to God in the highest, &c. is chaunted; the celebrant leading, and the whole choir following by immediately taking up the sacred strain. But it is omitted on Sundays in times of penance, on ferial days except in Easter time, and in masses for the dead. It was formerly usual in many Churches for the deacon to repeat several forms of prayer for public necessities on the days of penance, in place of this hymn. The antiquarians and rubricians are by no means agreed as to the author of the additions made to what the Angels sung on the night of our Lord's Nativity. (Luke ii. 14.) All however are agreed that though not introduced generally into the Mass, it was used as a form of praise and prayer from the most remote period of the Christian era. Pope Telesphorus who presided over the church about the year 150 is thought to have been the first who ordered it to be sung at the Mass of Christmas day. The Greeks seem to have been greatly attached to it. Pope Symmachus about 350 years after Telesphorus, it said to have extended its use in the liturgy. But St. Gregory the great, a century later, directed that it should be said in Mass by the priests only on the great festival of Easter; but by bishops on all Sundays and festivals. However, after the tenth century it was also said by the priests on those days when it was said by bishops. In the church of Tours there was an ancient custom of chaunting it on the festival of Christmas, at the

first Mass in Greek, and at the second Mass in Latin. It is given also as a reason by some for the celebrant commencing, and the choir then joining, that it is mentioned in the second chapter of St. Luke (v. 9.) that one angel only first appeared to the shepherds, and when he had communicated the joyful tidings, (v. 13,) suddenly there was with him a multitude of the heavenly host, praising God and saying glory be to God in the highest, &c.

Formerly the celebrant read this hymn at the epistle side, after he had there chaunted the first notes. Now he goes to the middle of the altar as a more convenient place; he again at the conclusion makes the sign of the cross, and generally goes with his attendants to sit during the time that the choir sings what he has read.

If a bishop celebrates pontifically in his own church he reads the Mass of the Catechumens at his proper seat; or if in the church of another bishop, at a seat prepared for him at the epistle side, below the platform of the altar. At the conclusion of the hymn also, turning towards the congregation, the bishop salutes them in the words *Pax vobis.* "Peace be with you." This was the salutation of the Saviour, whose messenger and minister, he is to his Apostles, (John. xx. 19, 21, &c.) and is very appropriately made after that solemn canticle by which in the very words of Angels, peace is proclaimed, through the celestial messenger, to men of good will. This was peculiarly fit for the bishop, who as we have seen was the only one that in the western church, except on the feast of Easter, recited this hymn in the Mass, until after the tenth century. Thus, whenever he repeats the hymn he uses this mode of salutation, but on

other days, and at all other times in the Mass his salutation is similar to that of the priest, *Dominus Vobiscum.* The Lord be with you. Some western bishops were in the habit of substituting this *Pax Vobis*, for the *Dominus Vobiscum* upon all occasions, until the irregularity was checked by the council of Braga in the year 561. St. John Chrysostom, St. Cyril of Jerusalem and other ancient writers, however, testify that the usual salutation of the Greek clergy was from the beginning, that which they still retain, "Peace be to all."

The priest kisses the altar, that he may receive the salute of affection from Christ whom it represents, and then turning to the people, he communicates it to them. Their answer to the bishop or priest is the same, *Et cum spiritu tuo*, which has been previously explained.

Should the altar be built in the old fashion ; as the celebrant has his face towards the congregation, the altar being between them, he does not turn, but merely expands his hands.

The *Gloria in excelsis* having been omitted during Advent and Lent; when it is resumed at Christmas and Easter, it is in many places usual to ring the bells during its repetition, on the first and second day, as a token of joy.

After the salutation, the celebrant at the book, calls the people to attention, by inviting them to pray, in the phrase, *Oremus*, "Let us pray" bowing to the crucifix as he gives the invitation ; he then with expanded hands chaunts the prayers called collects, which are appropriate to the solemnity of the occasion, and are one or more as the occasion requires.

The origin of the name collect is most ancient, but its derivation is not so clear; some of those given are, first, because it was a prayer for the collected assembly; again, because it was a prayer in which the faithful with collected desires united together; then, because it was a prayer which collected their necessities and presented them before the throne of God, &c. In offering it, the celebrant according to the direction of St. Paul (I. Tim. ii. 8,) lifts up his hands trusting that they are pure. This mode of holding the hands in public prayer was equally common under the old law, (Ps. xxvii. 2; Ps. cxxxiii. 2, &c.) as it was in the first days of Christianity: though we find several very ancient evidences to shew that the Christians were in many instances accustomed to pray with their hands extended in the form of a cross, as some religious orders yet practice.

Several of those collects have come from the time of the apostles; there was at one period a license to the celebrant of making the prayer occasionally, according to his judgment and devotion: but this was sometimes so greatly abused that it was considerably restricted at an early period; and the third council of Carthage, and the council of Milevi in 416 abrogated it altogether, forbidding any collects to be used unless such as had been approved by the bishop or by a council. Pope Gregory the great completed what Gelasius had begun: some have been added by succeeding Pontiffs.

On days of penance after the celebrant invited the flock to prayer, the deacon proclaimed, let us kneel, *Flectamus genua*, and after some pause in secret prayer, he added, *Levate*, rise, after which the celebrant recited the collect: at present the subdeacon

immediately says *Levate*, merely giving time for bending the knee: and at the end of the prayer the choir answers *Amen*, which is an aspiration of consent in the petition.

In the church of St. John of Lateran, it was for a long time customary to have no collect, but in its stead to repeat the Lord's prayer: whilst in other places it was usual to have five or seven collects; and in some churches, on special occasions, to add what they call Lauds, or prayers for the Pope, the Emperor and others in authority, after the whole number of collects had been gone through. After these prayers, the epistle is chaunted by the sub-deacon, whilst the celebrant reads it in a low voice. The chaunt is the old style of solemnly reading public documents of importance. The variety upon this head also, was very great. At first the prophecies of the old law, especially those which referred to the solemnities of the day, were in some places read by the ordained reader, next followed a portion of the Mosaic law or sacred history, after which an extract from the epistles of St. Paul, or one of the other canonical epistles, and not unfrequently some epistles which were never in the canon, as for instance that of St. Clement. At the conclusion of the last lesson a psalm or hymn was sung. As the council of Laodicea (Can. 59) forbade any lesson to be read, except from the inspired writings, and as those for the Sundays were selected from the epistles of St. Paul and the other other apostles, this portion was long known by the name of *Apostolus*, and is so called by several ancient writers. As early as the time of St. Ambrose the order of these lessons were settled in Italy. Gradually after this period, the sub-deacons

began to take the place of the mere readers, and for a long time it has become the duty of this officer to chaunt the epistle, after which he goes to the celebrant with the book, and kneels to receive his blessing; he then rises and gives the book either to the deacon or to the master of ceremonies, and the deacon places the book of the gospels on the altar: for now the same book contains the gospels and epistles.

The affection of the faithful and their veneration for the sacred scriptures have always been exceedingly great; and the conduct of the church arising from these sentiments has been greatly misunderstood by several who do not examine. At the present day the spouse of Christ regards this sacred volume, as one of the most precious deposites entrusted to her guardianship. She feels it to be her duty to preserve the context pure, entire, and unaltered—not only to preserve the words, but to testify their meaning—in discharge of the high commission of the Saviour. This is done not by novel arbitrary interpretations, but by declaring what was always the sense in which the passages of the Holy Writ were understood by the Christian world. Hence she forbids her children to receive or to use any copies which have not been examined by competent authority, and, thus through the lapse of ages, and the convulsions of human institutions, notwithstanding the efforts of her adversaries, she has kept these venerable pages free from human corruption. She requires also of her children, that they shall conform their minds to that meaning, which was received in the beginning with the books themselves, from their inspired compilers; and that they shall never interpret them otherwise, than according to the unanimous consent of those fathers, who in

every age have given to us the uninterrupted testimony of this original signification. She knows of of no principle of common sense, or of religion, upon which any individual could, after the lapse of centuries, assume to himself the prerogative of discovering the true meaning of any passage of the Bible to be different from that which is thus testified by the unanimous declaration of the great bulk of Christendom.

For this would in fact be a new revelation. If the vast majority of Christendom has been unanimous, and yet involved in continued error, upon what principle will a divided and discordant minority claim to be correct? If there be no certain and plain mode of knowing the meaning of the passages of the word of God, of what value is their possession? She cannot consent to place the great book of divine revelation upon a par with the riddles or enigmas of heathen oracles.

In her assemblies she proclaims the sacred writings in a dead and unchanging language, in which during ages they have been preserved, but she also allows exact translations in the vernacular tongues; she requires that they be frequently collated with this standard, and that they be explained by her commissioned expositors. Her pastors are not permitted to introduce opinions of their own, but they are bound before many witnesses to declare openly, what had been openly placed in their keeping. The Persian, the Chinese, the Italian, the German, the American and the Spaniard must agree in doctrine with the Numidian and the Moor, because the revelation of a God of truth, must every where be consistent with itself. She calls the license to introduce new and discordant inter-

pretations a sanction to disseminate error, and the propagation of error she looks upon to be the worst abuse of liberty.

When these lessons were read in her assemblies, their interpretation was also frequently given, but always under the control of the presiding bishop or priest, who was careful to prevent profane novelty of opinion.

The hymns or psalms which followed the epistle are generally called the "gradual," because the singers stood or sat upon the *gradus*, or steps of the pulpit. In times of penance the chaunt was slow and drawn out, and was therefore called *tractus*, or "tract." Others inform us that the original meaning of the word tract was not that here given, but, that what was sung by only one person was so called; and that as it was considered more solemn and better befitting times of penance to have the chaunt by a single voice, what was selected on those occasions got this name. But when at other times the singer was occasionally interrupted by the choir, the parts he chaunted were called versicles, and the bursts of the chorus or choir were called responsories. In Easter times the responsories were generally, "Alleluia;" and sometimes frequently repeated. It was usual also amongst the Jews, to chaunt this exclamation at their festivals of the Passover.

When the heart is full of joy, for the expression of which it cannot find words, an effort is frequently made to indulge the feelings by a sort of voluntary melodious repetition of notes. The Greeks call this *πνευμα*, *pneuma*, or "breathing;" and upon this principle the notes of the Alleluia and some other short expressions are prolonged with harmonious variety,

in times of great festivity. The name of sequence or following became peculiar to this.

About the year 880, Notker a monk of St. Gall in Switzerland, composed what is called a "prose," which was an expression in loose measure, yet such as might be sung, of the principal circumstances of the festival or solemnity, to be added to the pneuma, or adapted occasionally to its notes. He said that he found one in an antiphonary, brought by a priest from the Benedictine abbey of Jumges, about fifteen leagues from Rome, and which had been burned by the Normans in 841, and was then in ruins, though it was rebuilt in 917. These proses became exceedingly numerous, and in some places even ridiculous, so that the councils of Cologne in 1536, and of Rheims in 1564, directed their examination and retrenchment: only five are retained in the Roman Missal, one for Easter, one for Whitsuntide, the Lauda Sion written by St. Thomas of Aquin for *Corpus Christi*, the *Stabat mater dolorosu*, and the greatly admired *Dies irae* in Masses for the dead.

The book was now removed to the gospel side, that is the side to the north or right hand of the crucifix, which is the left of the congregation, to shew the translation of the law and authority from the Aaronitic to the apostolic priesthood; the celebrant bowing in the middle of the altar prays to the Lord to cleanse his lips and heart that he may worthily announce the sacred gospel, after which he proceeds to read it, in a low tone of voice, whilst the choir continue their chaunt. At the conclusion he again puts incense into the thurible; the deacon repeats on his knees the *Munda cor meum*, or prayer preparatory to the gospel, and going to the altar which

represents Christ, he takes thence the book of the gospels, to shew whence this divine law had its origin: kneeling to the celebrant he requests his blessing, after having received which, he proceeds to chaunt the portion selected for the occasion. For as St. Paul writes in his Epistle to the Romans (chap. x. v. 14, 15.) "How then shall they call on Him, in whom they have not believed? or how shall they believe Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? As it is written. *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things.*"

The deacon having thus received his mission from superior and lawful power, proceeds to make the solemn promulgation of the divine law. He is preceded by the incense to shew the sweet odour of the word of God, which renders the world virtuous and acceptable; lights follow to exhibit how it illumines the understanding, chasing the vapours of passion, and banishing the darkness of ignorance: the subdeacon assists in holding the book, to which the deacon exhibits his respect by perfuming it with incense. He greets the people with the usual salutation: after being answered he proclaims, *Sequentia sancti evangelii secundum Mattheum,* "The following of the gospel according to Matthew," or whichever Evangelist it may be; marking the sign of the cross upon his forehead, his mouth and his breast, to shew that he will profess the faith of his crucified Redeemer, by open exhibition, by words, and in his heart. He had previously marked the same sign upon the book, where the gospel begins, to shew the source, whence that faith is derived. The people answer whilst they

also mark themselves, "Glory be to thee, O Lord." He then chaunts the selection for the day, in the solemn tone in which the ancient heralds of the east proclaimed the laws to the people. At the termination he points it out to the sub-deacon with the remark, "These are the words of Christ," or "the holy words." The sub-deacon immediately proceeds to point them out to the celebrant with the same observation; upon which the celebrant kisses the gospel itself as a token of his affection, declaring at the same time *Credo et Confiteor*, "I believe and acknowledge." In many places the gospel is also given in like manner, to such dignitaries as may be present. After the kissing of the book the deacon incenses the celebrant.

On several of the old copies of the sacred volume, the cross was impressed, or embossed, or painted on the cover, or on the cloth in which the volume was folded; the clergy kissed the open book, and the laity kissed either the cover or the envelope, upon the figure of the cross or whatsoever other device was substituted therefor. And from this practice came the usual mode of swearing; where the clergyman called upon God, who revealed the contents of the gospel, to witness, or adjured him to punish or reward, as he would violate or observe, the oath which he made, by laying his hands upon the open book, whilst the layman did the same by kissing the book either closed or enveloped. And in several places the copy used for swearing, either has the figure of a cross marked on its cover; or is tied in such a way that the strings present that appearance.

During the chaunting of the gospel, the people as well as the clergy stand. Formerly those who had staves, laid them down as a token of their submission;

and in the year 965, Miecislaus the first christian king of Poland introduced a custom, which was long followed by the Teutonic knights and several other religious military orders, as well as private knights, of either laying their hands on the hilts, or holding their swords drawn, in token of their devotion to the gospel.

The celebrant at the altar stands with his hands joined, turned reverendly towards the deacon who announces the sacred word; if the officiating clergyman be a bishop, he stands uncovered, and in most churches holding his crosier. From the beginning, it was usual to hear the gospel with this peculiar reverence. Nicephorus Callistus censured the custom in the church of Alexandria of the bishop remaining seated during the gospel, which he said was a singular instance. However Theophilus, as is related by Philostorgius, states that such also had been a custom in some churches of the East Indies several centuries since; but, that it had been corrected. In order to guard against irreverence of sitting during the gospel, which began to introduce itself into some churches, Pope Anastasius directed that it should be corrected as an abuse.

Originally the readers proclaimed the gospel as well as the epistle, but at a very early period it became through respect for the sacred writings, the prerogative of a deacon, if not of a priest to chaunt it. In the church of Alexandria it was the duty of the archdeacon: such is also the case at Narbonne when the archbishop officiates. In some places a procession of several sub-deacons and deacons, besides acolyths, go before the deacon of the gospel; and in Constantinople on Easter day the bishop him-

self was the chaunter: such is also the case in some other places on peculiar occasions. The rites vary, but the object is every where the same, viz: to exhibit the great veneration which should be paid to the sacred volume.

The custom of laying the book on the altar and taking it thence, though now retained for its mystic instruction, was originally introduced from the high respect in which the gospels were held by the first Christians. These portions of the scriptures were not made up in the same volume with the epistles, the psalms and the collects, but were kept separate, and brought with great ceremony from the sacristy to be laid upon the altar, before the liturgy began. When the proper time for proclaiming the gospel came, the deacon then went to bring them to the pulpit or ambo. The ancient custom was, that during the recital, he turned towards the south where the men were assembled; as it was considered more decorous for him to address them than the females; to whom it was expected their husbands, fathers, or brothers would communicate at home in familiar conversation what had been thus published, if they should happen not to hear it distinctly. This mode of turning towards the south, has during several centuries been changed; and now in most churches the deacon faces the north; in some few, the west. We shall see the reasons of convenience and mysterious instruction, that produced and confirmed this alteration.

Towards the conclusion of the Mass of the catechumens, the attendants at the foot of the altar began their preparation for the Mass of the faithful, the commencement of which was the oblation. In

order to have the part of the altar on the celebrant's right hand unencumbered, and thus to make full space for the offerings, the book was removed to the side upon his left hand. This was done after the epistle had been read, and whilst the choir chaunted the gradual. When the position of the altar was changed, so that the celebrant stood with his face to the east; the book thus removed for the gospel was on the north side; and the sacristy, having its door of communication on the south or epistle side, made it also much more convenient for the attendants to prepare all that was necessary for the oblation. When the celebrant read the gospel, he turned rather towards the side than towards the back of the altar, for the purpose of addressing what he read, in some measure to those who attended near him, and being more easily heard. The deacon soon followed the example of his superior, in his mode of turning to read: and piety, soon discovered a mystic reason for continuing the practice. The gospel was the mighty power of the Lord for the destruction of that great adversary of man, Lucifer, who so gloriously arose amidst the children of light, in the morning of his existence, (Isaias xiv. 12,) but who, falling to the earth, wounded the nations. In the pride of his heart, he sought to ascend into heaven and exalt his throne above the host of intelligences, that like the stars of God, decorated the firmament upon which the Eternal was elevated. He chose for his station "the sides of the north." To the north then, against this adversary, the power of the gospel was joyfully directed by the children of men; that he who sought to be like the Most High should be brought down into the pit. They who turned towards the west,

chose this position, as the most convenient to address the people.

In several churches there were many Greeks and Latins; and in most of those, the gospel and epistle were chaunted in each language. In Rome particularly, in the early days of the church, this was the case, and the custom is still preserved when the Pope celebrates solemnly, on the great festivals of Christmas and Easter. This also exhibits to the faithful, the perfect union of those who observe both rites, in their common faith, government and sacraments.

This concluded the Mass of the catechumens. After which, there was usually a discourse by the bishop or some one appointed by him.

After this sermon the deacon warned the catechumens and strangers to retire; previously however to the departure of the former, the bishop read some prayers for their improvement in virtue, and perseverance in the holy desire of being received into the church. He concluded with his blessing. The only rite that is now recollected as corresponding to this, is that which for centuries has existed in the Pope's chapel; where, after the sermon is concluded, the deacon bows before his Holiness and chaunts the confession, after which the Pope gives the usual form of general absolution, to which, by his authority, the preacher adds the publication of an indulgence, for those who have attended with true sorrow for their sins, and been reconciled to God, through Christ, by repentance. This rite was formerly not peculiar to Rome; the pontificals of other dioceses mention it; and it is generally believed to have been substituted for the blessing given to the catechumens,

when that order ceased to be numerous in the church.

In explaining the Mass of the catechumens, it was necessary to dwell at some length upon a variety of topics, which, having been thus exhibited to the reader, shall be very slightly adverted to when they occur in the Mass of the faithful. Besides, although there be some diversity in the ceremonial of different churches even in this part of the liturgy, yet it is, especially in the canon, so comparatively small, that little, if any thing, need be written upon it in a work like the present, which has no pretension to a literary or a critical character: and the chief part of this Mass is in substance so ancient, that little, save plain exposition, will be required.

The creed, though the first part, is the latest perhaps that has been introduced, and indeed can scarcely be called with justice a portion of the Mass, as that correctly speaking begins only with the oblation. Nor is this profession of faith always made.

In the early days of the church, as has been previously remarked, the creed was never committed to writing, neither were the forms of consecrating the sacraments; nor were the catechumens initiated into the mysteries until the time of their baptism.

A symbol is a sign by which two or more persons upon comparison recognize each other, and by which also a person is distinguished from others. For Christians, the creed was the principal symbol. After the catechumens and strangers had retired, the deacon in some churches warned those present, to examine each other, so as to be certain of the absence of intruders. This however was not the cause of having the creed recited at the Mass, though it might

have been occasionally the test in this examination, even in the earliest days.

The first evidences that we find of its introduction are from the east. Timothy, bishop of Constantinople appears to have been the first, who in the year 510 gave any order for its repetition, in this part of the liturgy. He did so, in order to show the detestation in which the faithful held the heresies then existing, especially that against the Holy Ghost. Some authors attribute its introduction to Peter of Antioch in 471. Be that as it may, the custom soon spread from Constantinople to the neighboring churches. The third council of Toledo in 589, ordered it to be said in the churches of the Spanish provinces: the French and Germans adopted the custom during the reign of Charlemagne. In the year 1014, the emperor Henry induced Pope Benedict VIII. to direct it to be sung in the Mass at Rome. Berno, who was present relates the answer made by the Roman clergy to the commissioners of the emperor, when they expressed their surprise, that Rome had not yet begun to sing the creed in the Mass. They said, "that it was quite unnecessary; because Rome had never been contaminated by heresy." Still there are writers who assert, that this only regarded the chaunting, not the mere recitation, for they say that Mark, the immediate successor of Sylvester, and the 34th Pope; who came to the chair in 336, had at that period directed its recital.

St. Thomas of Aquin gives the reason for the selection of the days on which it is now used, viz: on the Sundays, and those festivals in honor of any facts or persons of whom mention is made in the venerable document itself, on the feasts of the apos-

tles who delivered its contents, and those of the doctors of the church who explained them.

The celebrant begins alone to show that the doctrine was delivered to the faithful by those heralds who were invested with the Saviour's commission; and the choir follows it up, to exhibit the alacrity with which the people make open profession of believing what they have thus learned; for as St. Paul says "with the heart we believe unto justice, but with the mouth confession is made unto salvation." (Rom. x. 10.) At mentioning the name of Jesus, reverence is made by bowing the head; but at that passage which states his humiliation to become man for our sakes, we bend the knee; and on the two festivals of the Annunciation and Nativity of our blessed Redeemer, when we more especially commemorate this important event, the celebrant and his assistants kneel whilst the passage relating to it is sung by the choir. Whilst the latter part of the symbol is chaunted, the deacon, receiving the burse, from the master of ceremonies or the sacristan, pays due respect to the celebrant, and proceeds to spread upon the altar, the corporal or cloth which is to be under the offerings. When the creed is finished, the celebrant, before the offertory, salutes the people again with the address of *Dominus vobiscum:* to which of course he receives the usual answer. This might be looked upon as the proper commencement of the Mass of the faithful; for as the council of Valence stated in the year 374, the reading of the Gospels and all that preceded the oblation, was to be considered only as a prelude for the catechumens, and St. Ambrose mentions that it was after he had dismissed the catechumens, he began Mass. (Ep. ad Marcel-

lam Soror.) We may also consider the whole office from this to the preface under the general name of the offertory. At present it consists in the offering the bread and wine by the celebrant, when they have been prepared for him; the incensing of the oblation, of the altar, and of the attendants; the washing of the fingers; the subsequent prayer; the invitation given to the people to pray; and the secret prayer.

Originally it was usual for the faithful to bring to the church the provisions, which they contributed to the support of the clergy, and the necessaries for the sacrifice and for the use of the temple: they offered them at this period, and the deacons selected what was proper for the altar; the remainder was sent to the bishop's residence, whence under his direction the clergy were supplied. This contribution was called an oblation or offering, and even sometimes a sacrifice made by the people. It is quite unnecessary here to enter into the history of the various customs and changes of different churches in respect to this offering. Some few vestiges of the practice remain; but the faithful are now generally accustomed, when they desire to have special commemoration made in the Mass for themselves or their friends, not to bring the contribution as it was originally made, to the church, and in kind, but to call previously upon the clergyman, and give him a very moderate offering in money.

The candles, however, given at ordinations, and the bread and wine at the consecration of a Bishop, are remnants of this ancient practice. In some few places, offerings in money are made once or oftener in the year, at the altar, for the support of the clergy.

During the four first centuries this was done in silence, or at least without any continuation of the sacred office whilst the offering was made. But about the year 400, a custom began at Carthage, as St. Augustin informs us, founded upon the practice of the Jewish church, and of which St. Augustin not only approved, but which he defended against the assaults of a tribune named Hilary. This was, that a hymn or psalm should be sung, during the offering: and this chaunt continued until the choir was admonished by the prelate that they might conclude, which admonition was given by inviting them to pray, *Orate*. St. Isidore in his book on church offices, (vi. 1.) also assimilates this, to what is written respecting Simon in Eccles. l. "When he went up to the holy altar, he honored the vesture of holiness: and when he took the portion out of the hands of the priests, he himself stood by the altar, and about him was the ring of his brethren: and as the cedar planted on Mount Libanus, and as the branches of palm trees, stood round about him, and all the sons of Aaron in their glory: and the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service on the altar, to honor the offering of the most high King, he stretched forth his hand to make a libation, and offered of the blood of the grape. He poured forth at the foot of the altar a divine odour to the most high Prince. Then the sons of Aaron shouted, they sounded with beaten trumpets and made a great noise, to be heard for a remembrance before God, (xxx.) and the singers lifted up their voices, and in the great house the sound of melody was increased."

From Carthage the custom spread to other churches: some writers assert that psalms for this purpose were regulated in the Roman order by Pope Celestine as early as 430, whilst others would lead us back to the time of St. Eutychian about 120 years before the transaction at Carthage, and assure us that even then this offertory was either read or sung. At all events, the greater portion of the selections now used, are found in the antiphonary of Gregory the great, about the year 600.

Before reading this passage, now called the offertory, the celebrant invites the congregation by *Oremus*, to pray. Having read the appropriate selections, he is now ready to commence the oblation, whilst the choir continues the chaunt. If a bishop celebrates pontifically, he now goes to the altar, having taken off his gloves and washed his fingers, that he may the more conveniently perform his duty.

The sub-deacon has at this time, generally, a large silk scarf placed upon his shoulders, and going to the credence table, he takes the chalice, over which an attendant brings the end of the scarf, and he thus carries the offerings up to the deacon who is at the right hand of the celebrant. The deacon receives the chalice, and taking off the paten or small plate with the bread, he delivers it to the celebrant, kissing as usual the object given, and the hand which receives it. The celebrant lifting the paten with both hands, presents to the Lord the bread that is to be consecrated; looking forward to what is about to be produced upon the altar under its appearance, he prays that it may be acceptable. Making the sign of the cross with it over the altar, he places the bread upon the corporal. Meantime the deacon has cleans-

ed the chalice with the purifier, and poured wine into it for the purpose of consecration; one of the acolyths having brought up the cruets containing wine and water from the credence table: the sub-deacon holding the cruet with water requests the celebrant to bless it. In some places, if a bishop or prelate be present within his own jurisdiction, it is carried to him for the purpose, as is also the incense. The water is blessed by the appropriate prayer and sign of the cross, and an extremely small quantity of it is mixed with the wine in the chalice; after which the celebrant, receiving it from the deacon, offers it in like manner as he has done the bread, and then laying the chalice on the corporal, he covers its mouth with the pall. The sub-deacon receives the paten, which he holds enveloped in the scarf and retires to his place behind the celebrant.

The object of introducing the bread and wine is so well known as to require no explanation. The mixing a small quantity of water with the wine has been practised from the beginning, and there exists the most conclusive proofs of the Saviour having used the wine mingled when he instituted the sacrifice. The mystic lessons taught are from the most venerable antiquity: first, the offer of the eternal Father of the people, who because of the weakness of their nature are represented by water, together with Christ who is represented by wine, that, as the prayer expresses, since he vouchsafed to become by the incarnation, partaker of our nature, we might, in the resurrection, be made associates of his glory. The quantity of water is extremely small, and is altogether lost in the wine, to show how imperfect is that human nature which he assumed, and how complete-

ly we should subject ourselves to the divine will, so that we may live to God, with Christ nailed to the cross; and so live in the fulfilment of His precepts, that we could say with the Apostle, (Gal. ii. 20.) "I live, not now I, but Christ liveth in me." Another mystical lesson is that of the perfect union of the two distinct natures, divine and human, in the one person of Jesus Christ: we are also reminded by it of the water mingled with blood, that came forth from his side, when it was opened with a spear. Formerly the water was poured upon the wine in form of a cross.

In masses for the dead, the sign of the cross is not made over the water, for the same reason that no blessing is given at that sacrifice, because it is offered on behalf of those, who though still capable of profiting by our prayers, are not so subjected to the authority of the celebrant as to be blessed by him. The wine has no cross nor prayer over it, as it represents the divine nature, upon which no blessing can be conferred.

The prayers said at the offering of the host and chalice, are not of the most ancient, though yet of highly respectable standing: they only more distinctly and accurately express what was always substantially prayed for, in a low voice by the celebrant.

This mystic lesson is also taught by some liturgical writers. That during the celebration of the offertory, the people might beneficially occupy their minds, with reflecting upon the manner of the entry of Jesus into Jerusalem; whilst he was going as a lamb to the slaughter, the multitude met him with the loud acclaim of "Hosannah to the son of David," though they were in the course of a few days

to cry out "Crucify him." Thus now we can contemplate the approach of that victim, whom we crucify by our sins. This will more fully apply to the termination of other prefaces.

The original usage was to consecrate the eucharist upon the paten, which was very large; and was kept upon the altar not only to contain what served for the communion of the priest, but also for that of the people. However, about twelve hundred years have passed away since the custom has been introduced of consecrating upon the corporal, and then the paten was removed from the altar, and held enveloped in a scarf by one of the attendants, until it was required after the Lord's prayer, for the purpose of breaking the host upon it. Various customs prevailed regarding the person who was to keep it, and the manner in which it was to be held; for some centuries it was given to an acolyth, who not being in holy orders, was not permitted to touch the sacred vessels; but like the sons of Caath, (Num. iv. 15.) held it enveloped; subsequently the duty was given to a sub-deacon, who, though in holy orders, yet continues to wear the scarf for the purpose of keeping this sacred vessel clean by having it rolled in this veil.

The prayer which the celebrant recites, bowing down, after having covered the chalice, has been extracted probably from the Mozarabic Missal, and is founded upon Daniel iii. 39, 40. Then raising himself to invoke the Lord, and looking to Heaven, whilst he invites the descent of the sanctifying Spirit, the Holy Ghost, he makes the sign of the cross over the oblation: for though the great work that is to be performed, derives its effect from the institution

of Him who died upon the cross, yet the uniform testimony of antiquity assures us, that it is the Holy Ghost, who sanctifies and changes what is placed upon the holy table; and the apostle St. Paul informs us, that it was by the Holy Ghost, Christ offered himself unspotted to God, to cleanse us from dead works. (Heb. ix. 14.)

The incense is now put into the censer and blessed; the offerings, the altar, and those present are perfumed in due order; to exhibit to each, proper respect, and to teach us how we should now send up our prayers before the throne of the Eternal. This mutual homage between the several members, is also not only a tribute of respect and an exhortation to prayer, but moreover, a token of communion.

The celebrant next washes his fingers at the corner of the epistle, not merely to remove any impurity that might have been contracted from the censer, but as an admonition to him, how necessary it is to have the utmost purity of soul, for the solemn service in which he is to be engaged. St. Cyril of Jerusalem, writing about fifteen hundred years ago, for the instruction of his neophites, or newly baptised, upon this subject, thus addresses them, (Catch. Mystagog. v.) "You have seen water brought by the deacon, with which the officiating priest, and the other priests who stood round the altar, washed their hands. Do you think that was done for the sake of bodily cleanliness? No indeed, for we are accustomed to enter the church purified; so that we have no filth, but are clean and pure; but this washing of the hands should exhibit to us, that we ought to be free from all sin; for as our deeds are represented by our hands, it has the signification, when we wash our hands,

we cleanse our deeds." He then refers to the prayer from the psalms as given below: the same is taught by the author of the work on the ecclesiastical hierarchy, attributed to Denis the Areopagite. (Cap. 73.) The celebrant repeats during this ablution the following seven verses of the Ps. xxv. "I will wash my hands amongst the innocent; and will compass thine altar, O Lord: that I may hear the voice of thy praise, and tell of all thy wondrous works. I have loved, O Lord, the beauty of thy house: and the place where thy glory dwelleth. Take not away my soul, O God, with the wicked: nor my life with bloody men: in whose hands are iniquities: their right hand is filled with gifts. But as for me I have walked in mine innocence: redeem me and have mercy on me. My foot has stood in the direct way: in the churches I will bless thee, O Lord." To this he adds the Doxology of, Glory be to the Father, &c.

Going then to the middle of the altar, the celebrant bowing down, with hands joined in supplication, prays to the Holy Trinity to accept the sacrifice, which is about to be offered, that it may be to God the testimony of adoration, that it may redound to the honor of the Saints, who are with Him in Heaven, and conduce to the salvation of those who are present, and of all the church. He also now beseeches the intercession of the Saints; then kissing the altar, he turns round to request the congregation of his brethren, to pray in like manner, that this sacrifice may prove acceptable to Heaven, and advantageous to those present: *Orate Fratres, &c.* They answer by the expression of their sincere desire, that it may be received by the Almighty, to the honor and praise of his own holy name, and not only to their

benefit, but to that of all His holy church. The prayer which follows is called "the secret," because it is said in a low voice. The mystic writers tell us, the object is to exhibit, that what is about to take place is to be performed by that divine power, which exceeds the understanding of man. The tenor of the prayer corresponds to that of the collect, and at its termination, the words, *per omnia sæcula sæculorum*, are chaunted; to give the people notice that the prayer has been concluded, and to afford them an opportunity of answering, *Amen*.

The celebrant then commences the preface, or invitation to praise God, which precedes the canon or principal part of the liturgy. This invitation is chaunted. It is preceded by the usual salutation of *Dominus vobiscum;* but now having the offerings, which he is to consecrate, before him upon the altar, the priest does not turn round: after the choir answers, he invites the congregation by *sursum corda*, to lift up their hearts: they answer *habemus ad Dominum*, "We have them to the Lord." He continues to lead them, *Gratias agamus Domino Deo nostro*. "Let us give thanks to the Lord our God." He had previously lifted his hands, and now he bows his head: they answer *dignum et justum est*. "It is fit and just." He then continues to chaunt the preface, commencing with the declaration, that it is truly fit and just, becoming and useful, always and in all places to give thanks to God, for his blessings, but especially on the occasion for which we are assembled: he then describes the nature of the festival, and the dispositions which are appropriate. Wherefore he calls upon them to render their praises, through Jesus Christ our Lord, uniting their voices in humble strains

with the angelic host, who sing, holy, holy, holy, Lord God of hosts, the heavens and the earth are full of thy glory! Hosanna in the highest! Blessed is he, who comes in the name of the Lord, Hosanna in the highest!

The celebrant ceases his chaunt, when he arrives at the *trisagion* or thrice holy, and the choir continues the thrilling strain, which the enraptured prophet and the beloved evangelist heard, in the heavenly court; a small bell by its tinkling gives notice in some churches, to the assembly, that the most solemn canon is about to commence, so that they may redouble their attention. This indeed, is the moment also, to reflect upon the arrival of the great victim of reconciliation in Jerusalem, when the multitude took branches of palm trees, and went forth to meet him and cried, Hosanna, blessed is he that cometh in the name of the Lord. (John. xii.) The deacon who stood behind the celebrant during the hymn, now goes up to remain at his side and to assist him.

That portion of the liturgy which succeeds is called at present the "canon:" the meaning of this word is, "a rule," and it is applicable to these prayers, because however the others might vary, this scarcely differed in the several churches, and few changes have been made in it from the earliest epoch of our religion. Those made previous to the time of St. Gregory the great, were comparatively trifling, and since his day it has continued during upwards of twelve hundred years, altogether unchanged. Pope Vigilius about the year 540, called it the "canonical prayer." Innocent I. about 140 years earlier, gives it the same name that St. Augustin used when mentioning it about the year 430, and which Cyprian gave

it about 250, viz. "the prayer," by excellence. In a capitulary of Charlemagne in 789, it is denominated the "Missal." A council at York in the pontificate of Celestine III. about 1195, styles it, "the secret of the mass." And one at Oxford in the pontificate of Honorius III. about 1222, gives it the name of the "canon of the mass:" several very ancient writers call it the prayer at or "during the action." References to the phraseology, as we now have it, are found in several very early authors, amongst whom are St. Ambrose, St. Optatus of Milevi and others who wrote in the fourth century. A number of irrefragable critical internal evidences carry back the proof of composition to a much earlier period. Thus the council of Trent was fully within bounds, when it informed us that it was a compilation of the words of the Saviour, the traditions of the apostles, and the institutions of some holy pontiffs.

The discipline in the first ages of the church regarding the secret, prevented its being reduced to writing; but a most remarkable similarity prevails in the liturgies of the several early rites, which evinces that they must have been derived from a common source.

The custom which still prevails of reciting the canon in a low voice, so as not to be heard by the people, thus giving to understand that the change which is effected in the bread and wine is the effect of the invisible and imperceptible operation of the Holy Ghost, has been derived from very ancient times. This reason has been given by several authors during succeeding centuries.

The priest lifts up his hands and eyes to heaven at

the commencement, when he invokes the most clement Father to receive the gifts about to be offered; then bowing down he makes his supplication, and kisses the altar, previously to making thrice the sign of the cross over the offerings. He then entreats that these may be received for the whole church, especially for her visible head the pope, then for the bishop of the diocess, in some places, for the temporal rulers, and all adherents to the orthodox and apostolic faith. He then begs of the Almighty in a special manner to regard some living persons whom he particularly recommends; amongst them are his immediate benefactors: he concludes by the recommendation of all present, according to the measure of their devotion, of which the Lord alone can judge; for he only can search the reins and the heart. Calling then to mind the saints, who, released from their bodies, are in celestial glory with the Lord, he brings before the divine view, that we not only communicate with them in the doctrine to which they adhered, but that we hold their names, their virtues and their memorials or relics in veneration, and trust much to the aid which we expect from their prayers and merits, through Christ, their Lord and ours.

From the beginning it was usual to have in the church dyptics; that is, parchments or tablets with two folds, so as to make three columns; and the names of three classes of persons were inscribed upon these tablets. First, the apostles and martyrs, of whom the church, under the conviction that no one could exhibit greater love than to lay down his life for his friend, (John. xv. 13.) believed they died in that charity, which secured to them an immediate passage to the realms of bliss. These names were

read in the assemblies of the faithful, when they congregated round the holy altar, not to pray for those named; for as St. Augustin writes, (in tract. 74, in Joannem,) "Thus at the table of the Lord we do not commemorate the martyrs, as we do others that rest in peace, so that we might pray for them; but rather that they might pray for us, that we should follow in their footsteps." These saints were brought under the divine observation, upon the same principle as the Israelites so frequently brought their deceased patriarchs before the Lord, that he might be induced to act towards the Christian flock, as he did towards Jerusalem when it was threatened by Sennecharib, (IV. Kings xix. 34.) "And I will protect this city and will save it for my own sake, and for David my servant's sake."

Upon another column were inscribed the names of those who had died in the peace or communion of the church, leaving indeed hope, but not assurance, of their being acceptable: but yet, as they might be liable to temporal punishment, though released from the guilt of sin and freed from the danger of eternal pain, or by reason of lesser sins not fully repented of, being members of the church they shared in her communion, and might be aided by her prayers; so that through the merits of the Saviour, and the suffrages of their brethren, their afflictions might be diminished either as to its intensity, or duration, or perhaps both; in that state of purgation in which they were detained until their penalty was fully paid, or the divine mercy was extended. The doctrine of the people of Israel, and of all true believers from the beginning, on this point, was that which the Catholic Church has always held; and she has followed in

this respect the discipline which came from her founders, and which is similar to what the children of Abraham derived from their great progenitors.

The Jewish people continue, even at this day, the habit of observing peculiar solemnity of prayer for their brethren on the day of their decease, or that of their interment, on the third day, on the seventh, on the thirtieth, and on the anniversary. This people clearly did not borrow from Catholics, (who it is asserted made this "fond invention" in the darkness of the middle ages,) the religious customs which they thus observe. They trace back this belief and practice, to the revelations made even before the Lord called their fathers from Egypt, to give them his new institutions upon Sinai. They find examples in Genesis i. 10, where the children of Jacob celebrated the exequies of seven days, not with the mere grief of the uninstructed, for they were not sorrowful even as others who had no hope; (I Thess. iv. 12.) so the observance of the thirty days was exhibited in Numb. xx. 30. This nation has always observed the anniversaries by prayer; and still though its sacrifices have ceased, and it is no longer in their power to have them offered, as the valiant Judas procured, (II Macchab. xii. 43.) yet they preserve the practice as far as they are able, and therefore they have, on their yearly day of expiation, offerings and prayers for the dead. All the Christian liturgies had from the beginning prayers for those thus deceased, for as St. John Chrysostom observes, (Hom. 69, ad pop. Antioch,) "It was not vainly regulated by the apostles that the tremendous mysteries, commemoration should be made of the dead." And St. Augustin informs us in book 9, of his confessions, that his mother when she

found herself dying near Ostia, requested that she should be remembered at the holy altar, and in many passages of his works this great doctor of the church informs us as he does in Sermon 32, de verb. apost. "The whole Church observes this, which has come down from our fathers, that for those who have died in the communion of the body and blood of Christ, prayers should be offered when commemoration is made of them at their proper place during the sacrifice, and also that commemoration should be otherwise offered on their behalf." Thus the saints were prayed to, the others were prayed for. The only difference that is found in this respect between the churches, is that upon some dyptics the same names are found upon different columns. This however, is easily explained, as is also that of the names in different churches not being always the same.

The third column contained the names of the living. Amongst these that of the Pope was first, then that of the immediate Bishop, some of the other prelates in the same province occasionally, frequently that of the Emperor or King, and those of remarkable benefactors.

During the first eight or ten centuries, it was usual for the deacon to read those names at the proper time; and if any of the living had been excommunicated, his name was omitted: this was called striking him out of the dyptics. At this part of the canon which has been observed upon, and which is called the first memento, the list of the living was read first; that of the saints was read in the prayer afterwards. The first person who struck the name of the Pope from the list, according to Nicephorus, was Acacius of Constantinople, who expunged the

name of Pope Felix II. Dioscorus of Alexandria, who was the great promoter of the Eutychian heresy, struck the name of Leo the great from the dyptics of his church, as did the several oriental bishops who persecuted Athanasius, and embracing the Arian heresy left the communion of Pope Julius. These were predecessors of Felix, so that we must suppose Nicephorus in stating that it was first done by Acacius, intended to confine his meaning to Constantinople. The Pope's name was, however, subsequently restored in that church. The Emperor Constantine Pogonatus wrote to the holy father at the time of the sixth general council, that he strenuously opposed an effort that was there made to erase the name of the Roman pontiff. It was however expunged when Photius made his great separation, in which, unfortunately the larger portion of the Greeks joined their schismatical leaders.

The names of the saints retained at present in the canon, are only a few of the principal and most ancient, to which is added the general expression of, all thy saints "by whose prayers and merits, we beg thee to grant, that in all things we may be strengthened by thine aid through the same Christ our Lord. Amen."

Then spreading his hands over the oblation in like manner as it was usual to do in regard to the victim, (Levit. c. iv. c. viii.) and looking forward to what is soon to be upon the altar, the celebrant prays that receiving the victim, with which, by this rite, he identifies himself and the congregation, on whose behalf he makes the offering, the Almighty would accept it for an atonement, that he would dispose our days in peace, save us from damnation, and place us amongst

his elect. Venerable Bede informs us in his history of England (lib. ii. c. i.) that it was Gregory the great who added the words of these three last petitions.

It would perhaps be well here to explain briefly for those who are not fully acquainted with it, our doctrine regarding the Eucharistic sacrifice, otherwise it will be impossible for them to form a correct notion of the ceremonial itself. One of our chief misfortunes in this and similar cases, is that the great body of our separated brethren form very strange ideas of our belief: they in most cases attribute to us what we either condemn as untrue, or reject as absurd. It is indeed difficult for many of them to procure accurate information; and it has been frequently found that they who were most in error, were those who imagined themselves best acquainted with our tenets. In the doctrinal explanations scattered through this little compilation, there is neither opportunity nor room for spreading out the evidence by which they are sustained. The reader must not therefore imagine them to be vindications, for they scarcely even deserve the name of brief and imperfect expositions of the doctrine of the Catholic Church.

Respecting the articles under consideration: In the first place, Catholics believe in the real presence by virtue of transubstantiation: and secondly, they believe that the body and blood of Christ thus made present, are truly offered in sacrifice, on our behalf.

Upon the first point: they deny that the body of Christ is present in its natural mode of existence, though they believe it to be really, truly and substantially present. To make this distinction clear, we shall have recourse to St. Paul. (I Cor. xv. 35, and

the following verses.) Here the apostle treats of the resurrection from death. It is a tenet of the Christian church learned from God by revelation, (for no reasoning could lead to the discovery,) that all men should rise in the same identical bodies which were theirs during their mortal pilgrimage: the bodies in which they shall arise will be truly, really, and substantially the same which they had before death. Yet shall they be changed in their mode of existence; "it is sown a natural body, it shall rise a spiritual body." (v. 44.) That is, though its indentity will continue, its manner of subsisting shall be changed: its attributes and qualities will not be such as they were during its natural and mortal state, but shall resemble those of spirit. Consonant to this is the testimony of the Saviour himself. (Matt. xxii. 30. Mark xii. 25. Luke xx. 36.) "In the resurrection they shall be as the angels of God in Heaven." They shall be no longer subject to the laws, that regard bodies in their natural mode of existence, but shall be governed by those peculiar to the spiritualized state to which they shall have passed. To argue respecting bodies in this new state, as subject to the natural laws made for their previous circumstances, would resemble the absurdity of him who should undertake to bind an angel with a cord, or lock up a seraph in a dungeon.

Catholics know that Christ arose form the dead; they of course believe that his body is no longer in its natural, but is now in this spiritualized mode of existence; they know of no absurdity more ridiculous, than to argue respecting this, as if it were subject to the laws which govern those bodies that are merely in their natural state. They observe facts recorded in the sacred volume, which prove beyond all ques-

tion, the folly of any effort to apply those principles to the glorified body of the Saviour. One of these is recorded in John. xx. 19, where he entered the chamber in which the disciples were, though the passage to it was closed, and he must therefore have carried his body, which was previously outside of the material which enclosed the room, through the same substance to the interior apartment where the brethren were assembled. A similar fact is related in v. 26, of the same chapter.

Catholics also believe, that though the Almighty has established general laws by which bodies produce upon our senses, impressions which we call their appearances; and for wise purposes has ordained, that similar bodies shall have similar appearances; and generally speaking, that the same body shall have the same appearance, still these laws are not so uniform and constant, as not to admit of some exceptions. But supposing no ordinary exception; they believe that the Creator who made those laws, has power, when he thinks proper, by a special interference, to except one or more bodies from their operation; still they think it proper and reasonable to consider the laws in full force, until they shall have unquestionable evidence of the existence of an exception. However, if such evidence be adduced, they believe it would be then as unreasonable to assert that the excepted case was under the influence of the law, as it would be, previously to having this evidence, to deny the operation of the law itself. Thus they know that when we have the testimony of our senses for the appearance of a living man, it is proper upon the general principle to suppose that a man is present, and therefore Abraham reasonably

concluded (Gen. xviii. 2.) that he met human beings to whom he extended his hospitality. Lot and the men of Sodom reasonably believed (Gen. xix. 1, 5, 10.) that they had human beings in their city, and Josue (v. 13.) reasonably supposed that he saw and spoke with a man: yet in those, and many similar instances, the angelic substance, in exception to the general law, really had by the exertion of supernatural power, the appearance of a human body, and Abraham, Lot and Josue would have acted against every principle of reason, had they, when they received evidence that these cases were exceptions, still insisted, that, because the appearance was that of man, men and not angels were present. But had they the testimony of God himself for the fact, that he placed the angelic substance under the human appearance, and notwithstanding this, had they obstinately insisted that such could not be the case, for that the substance must always correspond with the appearance; their unbelief and opposition would deserve to be called by a name more strong than mere folly or absurdity.

Catholics believe that Jesus Christ could, even before the resurrection, give to his body those qualities which it exhibited after he arose from the dead; and not only do they rest this belief upon his attribute of omnipotence, but they have it, sustained by the evidence of his transfiguration, related in Matt. xviii. Mark ix. Luke ix. 28. They also believe that by means of this body he could produce upon the senses of the beholder, such impressions as he might judge proper; and that his simple word would be sufficient evidence to shew an exception to the general operation of any law. They can therefore perceive no

difficulty in believing, that he could give his spiritualized body the appearence of bread: but they do not consider it would be reasonable to believe that he did so, until they should have unquestionable evidence of the fact. His simple declaration would however be sufficient to establish its truth.

Substances are said to be fully changed, when one with its proper appearance, comes in place of another, so that neither substance nor appearance remains the same. Appearances are changed when the substance remaining unaltered produces a different impression upon the senses of the observer, from what it previously did. Transubstantiation is when the substance is wholly changed, but the impressions upon the senses of the observer are exactly the same as they had been, previously to the alteration. Thus we believe, that before the consecration the bread and wine are really present under their proper appearances upon the altar: but that at the consecration, by the power of God, by the institution of Christ, through the operation of the Holy Ghost, by the ministry of the celebrant, the substances of the bread and wine are altogether changed, and the substances of the body and blood of Jesus Christ produced in their place, and these last excite upon the senses of the observer, exactly the same impressions which would have been produced by the former substances, had they still continued, and for the same length of time and in the same manner. Transubstantiation is therefore, a change of substance without any change of appearance.

Though it would seem to be inconsistent with our principles of natural philosophy to assert that any body could, at one and the same moment, be whole

and entire at several points of space; yet it is believed that, even supposing the full truth of those principles, no difficulty can arise therefrom in the present instance: because, in the first place, they apply only to bodies in their natural state of existence; which is not the case of the body of Christ in the Eucharist: because also, this body is now endowed with the qualities of spirit, of whose relation to space, if any, we are totally ignorant, save that we know One Spirit who is whole and entire at every imaginable point. He fills all space by His immensity, and yet He leaves room for all creatures; He is every where, and yet, though simple and immense, He is as it were multiplied by his entire perfection in every spot of the universe. We also know that created spirits manifest their correspondence to certain points of space, without being circumscribed as bodies are in this mortal state, so as not to be found without those points. And St. Augustin says of the human soul, that not only is it whole and entire throughout the body, but it is whole and entire through each and every part thereof. And in the third place, we have manifest scriptural evidence of the fact, that the Saviour after his resurrection was in at least two distinct places at the same moment. Our separated brethren have objected to us that it was impossible Christ should be present in the Eucharist, because St. Peter declared (Acts. iii. 21.) that he must remain in heaven "until the time of the restitution of all things." We freely assent to the correctness of the exposition so far as it declares that Jesus Christ in his resuscitated flesh remains in heaven, forever sitting at the right hand of God. (Heb. x. 12.) But we are also informed in the same

book of the Acts of the Apostles (ch. ix.) that he appeared to St. Paul on this earth on the road between Jerusalem and Damascus, whilst he was also in heaven. (v. 17. ch. xxvi. 16.) The apostle shews that it was not a mere spiritual vision, for he founds upon this bodily exhibition, the argument of the truth and reality of the Saviour's resurrection. (I. Cor. xv. 8.)

The only question now remaining regards the fact of Christ's declaration that His body would be really present in the Eucharist. Upon this point the evidence that might be adduced is to the greatest extent, and it is of the most conclusive description. But this is not the place for its display. One or two observations however may be permitted. In the first place, it is admitted by all that he declared (John vi. 52.) "The bread which I will give, is my flesh for the life of the world, and that (v. 53.) the Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, amen, amen, I say unto you. Except you eat of the flesh of the Son of man, and drink his blood you shall not have life in you. He that eateth my flesh, and drinketh my blood hath everlasting life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." A number of his disciples who certainly could see no difficulty in his giving them bread to eat and wine to drink, and calling these, emblems of his body and blood, would not believe that he could perform what he promised, and left him: others imagined that they were to eat His flesh in its natural state of existence, and their mistake was corrected, (63 and 64,) for the dead flesh of His mangled body was not what he was to give; but that body in its

spiritualized state, united with His soul and divinity, such as he would bear at the time of His ascension, to that heaven where he was before. It is also universally admitted that on the night that he was betrayed, He in fulfilment of His promise sat down with his apostles; (Matt. xxvi. 26.) "whilst they were at supper Jesus took bread and blessed, and broke and gave to His disciples, and said: Take ye and eat: this is my body. And taking the chalice he gave thanks, and gave to them saying: Drink ye all of this: for this is my blood of the new testament which shall be shed for many unto remission of sins." The obvious meaning of these passages and of several similar to them is, that under the appearances of bread and wine He gave his body and blood to his apostles. It is also clear and unquestioned that he gave to them power to do what he had done. Of course the entire question will be resolved by ascertaining what he did. The only difficulty against admitting the Catholic doctrine, is found in its alleged impossibility. Taking the divine power into account, from what we have before seen, this difficulty vanishes: and all the evidence is in favor of the doctrine, for certainly the Saviour would not on the most important and solemn occasion, use words calculated to mislead, when he foresaw that out of respect to his authority, the great mass of Christians would construe those expressions in their plain and obvious meaning. But if we could ascertain the fact, of what the first Christians believed to be the nature of the eucharist, all doubts respecting the meaning of his words would be at an end; because they who lived with the apostles, must have learned from them exactly, what they were taught by Christ. The fol-

lowing is suggested as a simple and easy mode of resolving this inquiry.

At the period of the unfortunate religious divisions which occurred in Europe in the sixteenth century, all the churches of Christendom professed the doctrine of transubstantiation. No person can seriously question this fact. This must then have been the doctrine of the first Christians, or else it must have been substituted for a different and prior doctrine. Before asserting with any justice that such a substitution was made, it is requisite to shew not only what the previous doctrine was, but also to exhibit when, and how the substitution occurred. An effort has been made to do so by exhibiting a decree of a council held in the church of St. John of Lateran in the year 1215, by which it is pretended the doctrine of transubstantiation was established. In the first place, no decree or canon of that council bears upon the question. And not only did all the members of the Latin church previously hold the doctrine, but it was also held by the Greeks; not only by those in communion with Rome, but by those who had been separated from her, and virulently opposed to her during upwards of four hundred years before that council was held. They did not receive it from the Latins, but as they asserted, it came to them from their fathers, who informed them also, that it was the doctrine of the Chrysostoms, the Basils, the Gregorys, and all their other great witnesses in the preceding ages, and that through them it had been derived from the apostles. Thus it was clear that it was the general doctrine of the church in the ninth century, when this unfortunate Greek separation occurred.

Another effort was made to fix the period of its introduction in the eighth century, about the time of second council of Nice, when the Greeks and Latins being united, the error might have insinuated itself into both churches from a common contaminated source. But at this epoch the millions of Eutychians who abounded in the east, had been separated from the parent church, and bitterly opposed thereto since the middle of the fifth century, and they always held the doctrine of transubstantiation, and declared that at the period of their condemnation at Chalcedon in 451, it was the only one known amongst Christians as having come from the apostles. Twenty years before this council of Chalcedon, Nestorius and his adherents were condemned at Ephesus, and the antipathy and hatred which they bore to the Eutychians, was equalled only by the animosity of the latter against them: yet the Nestorians united with the Eutychians and the Greeks, in testifying that during the four ages that preceded their separation from the church, no other doctrine on this subject was heard of, but that in which all were united. Of course it is evident that it could not have been a novelty introduced in the eighth century, for it at least, was the universal belief in the fifth age. The Macedonians who were condemned fifty years before the Nestorian heresy, and the Arians who were separated from the church about sixty years before the censure of Macedonius in the council of Constantinople, united in the same testimony. All these various sects indeed proclaimed that the church in communion with the Pope erred; but they each condemned the peculiar errors of the others; yet all united in declaring that our doctrine of transubstan-

tiation was held by the first Christians, received by them from the apostles, delivered to them by Christ, and contained in the scriptures. We may extend the principle to a number of preceding separatists, who bore similar testimony, and thus arrive at the very days of the apostles. But let us ask the reason of such unanimity respecting the doctrine of the eucharist, at this time, so soon after the death of the beloved Evangelist? It was clearly because no effort had been made to change what all had received from the apostles, and what was uniformly believed in all the churches from Britain to the Ganges, from Scythia to Ethiopia. Had any such effort been made, we should have been informed thereof, and of its consequences, by the historians who have transmitted to us the particulars of so many petty disputes, of so many obscure sect-makers. We have the enumeration of heresies by St. Epiphanius, and he gives us no statement of any change of ancient doctrine upon this head. We have indeed the testimony of one ancient writer, who exhibits to us the Phantasmatics as denying, consequentially, the reality of Christ's presence. We are told that they did not admit either the eucharist or oblations, because they denied that the body of Christ could be there, for they asserted that he had no real body, but a Phantasmatic appearance. Were there any other aberration, we should also have the testimony. But none is to be seen. Catholics are taught that their belief must be founded upon reasonable and solid grounds; and not having the evidence of any substitution of other tenets for the pure doctrine of the Saviour upon this point, they cannot reasonably believe that any change has taken place. We have a mighty mass of evi-

dence not only in the writings of the fathers who decorated the splendid ages of the church, but in the monuments of her early discipline, as well as in her liturgies, to show that the faith of the Christian world from the beginning has been what it is to-day.

Laying aside all these considerations, two others shall be just touched upon. The question is one of fact, not of opinion. Fact is to be ascertained by testimony; the only testimony we can now have, regards what has been handed down in all the churches that exist, as the original doctrine of their founders. Let them be marshalled, and it will be seen that the churches which testify this original doctrine to have been that of transubstantiation, are at least four times as numerous as their opponents. But let us apply another test. Let us exclude the Catholics, and assemble all those from the east and the west, who have departed from Catholic communion. Let all this multitude be brought to vote, either as individuals or as churches, and the vast majority of our opponents themselves will declare, that upon this point the original doctrine was transubstantiation. Surely then the separatist, however highly he may value his own opinion, will not venture to pronounce as unworthy of his respect, the testimony of more than one hundred and fifty millions of Catholics, and upwards of fifty millions of Greeks, Armenians, Nestorians, Eutychians, Copts, and so many others, who though separated from our church, yet believe that transubstantiation was the doctrine taught by Christ to the apostles, the doctrine which of course is contained in the holy scriptures! But we must desist.

Upon the second point, Catholics knowing that the same victim who once offered himself in a bloody manner upon Calvary, is now produced upon the altar, and there in the hands of the priest offers himself to his Father on behalf of sinners, believe that it is a true, proper, and propitiatory sacrifice, and yet not a different one from that of the cross, for it is the same victim offered by the same great high priest. And the identity of the priest and of the victim constitutes the identity of the sacrifice. The difference consists of this, that on Calvary he was first immolated in blood, to take away the hand writing of sin and death that stood against us: upon the altar, the immolated victim is produced under the sacramental appearance, and mystically slain by shewing forth his death, in the apparent separation of his body from his blood; and the lamb thus placed as slain, is offered to beseech the application of his merits specially to those who make the oblation, or on whose behalf it is made.

The prayer which now follows is that which from the commencement has been used for producing the divine victim, and it is therefore called the prayer of consecration. The celebrant making several times the sign of the cross over the offerings, intreats the Almighty that not only would he receive the oblation that is about to be made, but also that he in his mercy would make it beneficial to us.

He knows that it will become the body and blood of Christ, but he begs that *for us* it may be made so; that is, that we may obtain the fruits of redemption by its means. This is besought through Christ himself.

The deacon now kneels at the right hand of the celebrant, torch bearers frequently surround the holy place; the incense bearer is prepared; the last notes of the angelic anthem of the Sanctus have died upon the ear; all are in the attitude of homage and devotion, whilst the celebrant recites the history of the institution; and at the recital of the Saviour's words, in the Saviour's person, by his frail representative, He vouchsafes Himself to fulfil His promise; for though the heavens and earth should pass away, his word will not fail. He is then on the altar under the symbolic emblems! In some places a small bell tinkles to give notice; the celebrant adores, he lifts the Host. He kneels, he rises, consecrates the chalice, he adores, he elevates, the bell continues, the people are prostrate in adoration. The ancient fathers are extatic in their descriptions of that awful and mysterious moment! In the Greek church, the custom was to have the sanctuary enclosed with a curtain, which was drawn aside some time after the consecration, but previously to the communion, and the holy victim was exhibited for the adoration of the people. St. John Chrysostom tells the people in his fifth homily upon the epistle to the Ephesians, that they should look upon the sanctuary as if the heavens themselves were unfolded to their view, that they might behold Christ and the bands of angels that attend upon him. Angels indeed assist there, as he says (in Hom[illegible], to the people of Antioch,) for their King is present, whom they surround as his guards accompany the emperor; and when we see the clouds of incense ascend, we should waft our aspirations upon the breathing perfume, that angels might present them to Him who was for us elevated upon a cross, that

we might be exalted in His glory. Here indeed says Simon of Thessalonica, (de templ. et Miss) as Paul foretold, in the name of Jesus every knee bends, and every tongue confesses that our Lord Jesus Christ is in the glory of God his Father. St. Ambrose (Lib. iii. c. 12, de Spir. sanct.) describes what is produced as the flesh of Christ, which in his day the faithful adored in the mystery, and which the apostles adored in the Lord Jesus himself. And St. Augustin (in Psalm xcviii.) describes it as that flesh of which no one partakes previous to adoring it. This adoration continues during the canon.

The custom of elevating the host and chalice immediately after their consecration, was not introduced until after the heresy of Berengarius, archdeacon of Angers in France, who about the middle of the eleventh century began to raise doubts of the real presence: then the piety of the faithful introduced this custom as a testimony against his errors. The ancient usage was what is now called the second elevation, at the conclusion of the canon; and this agrees with the usages of the Armenians and Abyssinians, and in some measure with that of the Greeks. This custom of the elevation did not immediately extend to every church. It originated in France, and in some places the host alone was lifted, in others both the host and chalice, and as the custom extended, the diversity also became manifest, until gradually, after a couple of centuries, greater uniformity was established.

The custom of ringing the small bell was introduced soon after that of the first elevation. The English church appears, if it did not originate the practice, to have been one of the first to adopt it, as

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some of the earliest regulations upon the subject, are found in her records. We have an epistle of Yvo bishop of Chartres before 1114, in which he expresses his gratitude to Maud queen of England, for fine bells which she had given to the church of our Lady at Chartres, and by the ringing of which at the elevation, he says, her memory will be usefully preserved. This custom has not yet found its way into the papal chapel, nor into others in Rome, though it has for centuries pervaded the western portion of the church.

The apostle St. Paul informs us (I. Cor. xi. 26,) that one of the principal objects of this divine institution was to shew forth the death of the Lord until his second coming; thus whilst the priests of the new law did, according to the precept of the Lord, what he himself performed at the divine institution, that is, placed his body and blood under the appearances of bread and wine; they did so for a commemoration of him. His death was shewn forth by the exhibition, as it were of blood drawn from the body. Whilst the victim thus mystically slain by the sword of the word, which caused that separation, lies upon the altar, now that the salutations of the choir unite with the gratulations of the blessed spirits that surround the throne of this monarch of our affections, the officiating clergyman expands his hands; he will not, except for the purpose of again taking it, disjoin those fingers that have touched the Holy Sacrament, until he shall have washed them after the communion. The deacon assists at the book whilst contemplating the sacred symbols; the celebrant in his prayer calls to mind the passion, resurrection and ascension of the Saviour. If he makes the sign of the cross over the Victim it is not to bless or to consecrate the

source of blessing and the author of sanctity, but to exhibit his conviction, that He who died upon the cross, is present, and that every blessing which we can expect must be derived from His merits. He therefore, by the five figures of the cross which he makes, being reminded of the five wounds inflicted upon the hands, the feet, and the side of his Saviour, presents, in the name of the people, to the Eternal Father, this great Mediator of the New Testament, who entering into the holy heavens, behind that veil which during ages separated them from this earth, did, on that great day when it was rent as he consummated his offering, in the midst of the aspirations of the hoary patriarchs, the venerable sages, the enraptured prophets, his afflicted mother and astounded disciples, with the fragrance of his own merits, carry the smoking blood of expiation, into the midst of the adoring angels, to be poured as a rich libation before his Father's throne, so that being invested with an eternal priesthood, he might come forth to bless a world made penitent and redeemed.

In this prayer, the figures of ancient days pass before his view. Through the long vista, the approving token of heaven is seen upon the sacrifice of the just Abel, who lies bathed in his blood, upon that of Melchisedec the king of Salem and of justice who stands with his singular offering by the side of Abraham, glorious in victory, more glorious for the fidelity which he exhibited upon that mountain where he gave his son at the pile as a sacrifice. The celebrant beholds all these prophetic figures fulfilled in what lies before him. There indeed is the first born amongst many brethren, formerly slain for the iniquities of his people, by his own nation, but innocent

and acceptable to heaven, his sacrifice is benignantly received. Like another Isaac he bore to the mountain the wood upon which he was to be immolated; having manifested his obedience, he lives after the sacrifice, and is made the father of a mighty multitude; because he laid down his life for sin, he sees a long lived seed and the will of the Lord is prosperous in his hand. (Isaias iii.) Though he makes but one offcring of his body and blood, by which he forever perfects those that are sanctified, (Heb. x. 14,) yet he hath an everlasting priesthood, by which he continues the oblation under the appearances of bread and wine, thus being a high priest forever, according to the order of Melchisedec. (Heb. viii. 24, and v. 10, 11.) Ours is therefore a holy sacrifice, ours is indeed an unspotted victim.

Bowing down in a posture of humility the priest earnestly supplicates that Jesus Christ, whom he styles the holy angel, would present this offering on high, especially on behalf of those who are to approach the holy communion. After this, with his hands joined before his face whilst he stands erect, he prays in spirit for those deceased members whom he desires to commemorate. The names are publicly read in many churches at this time from the dyptics, whence in several very ancient missals, the prayer of *Memento* is styled *super dypticha.* About the fourteenth century, this custom of reading the names began to get into disuse: however, in some churches the piety of the faithful continues the recital, and prayers are publicly requested for the deceased, as also for the sick, either after the gospel or after the communion. After the private recital, or reflection upon the names, at this part of the Mass, a general

petition is offered, upon the principle of that true christian charity, in which St. Augustin in his book "on the care for the dead," gives so many instances. The following extract will, however, shew the principle. "Supplications for the spirits of the deceased must not be omitted; the making of which, the church undertakes for the departed in every Christian Catholic assembly: even without mentioning the names of all, she does it by a general commemoration, so that they who have left no parents, or children, or relations, or friends, to do this kindness for them, should have it performed by this their mother, when she supplicates for them together with the others."

To the dyptics succeeded the mortuary books kept in several monasteries and churches, from which the names of their benefactors were read on the anniversaries of their death.

Slightly elevating his voice, the celebrant, after praying for the dead, strikes his breast saying *Nobis quoque peccatoribus*, by which he also asks mercy for himself and other sinners. Venerable Bede, who wrote about the year 700, remarks upon this elevation of voice, which is made to exhibit that the prayer for the dead is concluded, and that the sacrifice also is about to be brought to its termination. The prayer entreats that he may be admitted to the fellowship of the saints, some of whose names are therefore mentioned, and the favor is asked through Christ our Lord.

If new fruits were to be blessed, they were formerly presented at this time; and at present the oil for the sacrament of Extreme Unction is blessed on Maundy Thursday at this part of the Mass. The prayer, therefore, refers occasionally to those bles-

sings, but always to that better gift, the great legacy of his body and blood, bequeathed to us by the Saviour in that testament which he confirmed by his death. St. Thomas of Aquin explains the three crosses now made with the host over the chalice as emblematic not only of the three hours during which the Saviour was exposed upon the cross, but chiefly of the three great acts performed by him, immediately before the consummation of his sacrifice. First his prayer for his enemies. "Father forgive them, for they know not what they do." The second his exclamation, "My God, My God, why hast thou forsaken me;" and the third, when he resigned himself to the last agony with the expression, "Father, into thy hands I commend my spirit." The celebrant then raises the host and chalice together, for the second elevation, but not as high as was formerly used, before the time of Berengarius. And the conclusion of this ceremony with its appropriate prayer, terminates the Canon.

After the termination of this most solemn service, the preparation for communion followed. Frequently there were in the church public penitents who had been tried and found worthy of reconciliation; this was then the time for performing that rite in their regard: but previously thereto, the celebrant (who at solemn Masses during the first ages was the bishop) turned to the altar and expressing his unworthiness and apprehensions, but still encouraged by the precept of the Saviour, presumed to address God as "our father," and recited the Lord's prayer. The deacon now stood behind him, until his ministry was necessary at the altar; and therefore when the prayer is near its termination, he goes up to his right hand

side to assist in preparing the holy Eucharist for communion. The sub-deacon goes up to the same side to deliver the paten which he had hitherto in charge, and having given it to the deacon, the scarf is withdrawn from his shoulders and he retires to his place.

In the Greek church the whole congregation united in the Lord's prayer; but in the Latin church the celebrant chaunts it, so that the people may hear, and they unite in it by taking up the last petition. "But deliver us from evil." During the first centuries, when the discipline of the secret was in force, this prayer was never recited in the hearing of the strangers or of catechumens. Hence on other occasions when they were present, the celebrant only notified that it was to be said, by repeating the two first words *Pater noster*, and it was said secretly without coming to the knowledge of the uninitiated; but now, none except the faithful being supposed present, it is openly said or chaunted.

Several eminent writers remark that its petition "forgive us our trespasses, as we forgive those that trespass against us," is an excellent admonition to charity before communion.

In many places also, an old custom is retained by the deacon of holding up the paten to be seen by the people, after he receives it from the sub-deacon: the origin of this, was to notify to the congregation that the preparation for communion was about to commence. The celebrant now animated with the sentiments of the prayer just recited, beseeches God to deliver those who assist, from past evils which are sins, from present evils which are temptations and disasters, and from future evils which are the eternal

or temporal punishment for crimes. He also begs the intercession of the blessed Virgin and a few other saints to procure from God, peace in this life, and remission of sins for the other; through the merits of our Lord Jesus Christ.

During this prayer he holds the paten in his right hand, and makes the sign of the cross with it upon his person; after which he kisses it, because it is an instrument of peace, upon which He who is meek and peaceful, He who can give to us a peace that can never be procured from the world, a peace to which the criminal, the proud, and the ambitious are strangers, is about to be placed. The celebrant then puts the paten under the sacred host, and uncovering the chalice, he adores; after which, rising he breaks the host into three parts, whilst he concludes the prayer, in a loud voice, to afford the people an opportunity of giving their assent by the *Amen.* He then puts one particle of it into the chalice, saying, *pax Domini sit semper vobiscum;* "may the peace of the Lord be always with you," to which the people answer; *et cum spiritu tuo.* Covering the chalice previously to the repetition of his homage, he prays that this mixing and consecration or putting the two sacred things, the body and blood of Jesus Christ together, may be the means of bringing eternal life to those who are about to receive the communion.

St. Augustin informs us in his Epist. 59, to Paulin, explaining some things in the Mass, that almost every church concludes the whole petition by the Lord's prayer. St. Cyril of Jerusalem in his Catech. Myst. c. 5, states that it was recited after the commemoration of the dead, and indeed it is clearly carried back to the days of the apostles. The fourth

council of Toledo reprehends the conduct of some Spanish priests, who recited it only in the Mass on Sunday, omitting it on other days of the week, and orders the correction of this abuse.

Considerable variety is found in the customs and forms of prayer in various churches respecting the preparation for communion. We shall confine our attention to those only, which will tend to explain the present Roman rite. Gregory III. about the year 735, directed a peculiar form of confession to be recited after the Lord's prayer, and before the celebrant gave the blessing, which during several centuries was bestowed at the termination of the canon. In the council of Saltzburg in 1281, an order was made for reciting, about this part of the office, a number of psalms and prayers to obtain from God peace for the church at that time troubled and afflicted. John XXII. about forty years afterwards followed up this order, by a direction given at Avignon on the xi. kal. of July, 1328, to have certain prayers which he prescribed, said immediately after the Lord's prayer. Clement VI. between whom and John there only intervened Benedict XII. confirmed and renewed the direction of his predecessor. These prayers were omitted subsequently when peace was restored; but the *Libera* or form now said after the Lord's prayer, which contains an aspiration for peace, was continued. This form is much more ancient, though the exact date of its introduction cannot be pointed out; because the prayers preparatory to communion were left for a long time, in a great measure to the devotion of the celebrant. It certainly existed in the eighth century. It was customary also at this part of the office to publish the fasts, the festival

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and other notices. Then the bishop, by his blessing and a form of absolution which, though different in several churches, yet had a great similarity in all, admitted the public penitents to reconciliation. He also gave his blessing to the people, concluding it with the words, *Pax Domini sit semper vobiscum.* Which salutation is still retained; though the blessing is now deferred to the termination of the liturgy.

The rite of breaking the host is coeval with the divine institution of Mass, and hence the sacrifice itself was known amongst the first faithful, by the name of the breaking of bread. (Luke xxiv. 35. Acts ii. 46. Acts xx. 7. 1 Cor. x. 16.) From what has been previously stated, it is manifest that the body of Christ, which is impassible, is not hurt or broken by this division of the sacrament, and that He is whole and entire under the appearance of each particle, as St. Augustin says (lib. vi. de Trinit. e. 6.) of the human soul. "It is entire through the whole body, and it is entire in each part of that body." This rite of breaking the host has continued uninterruptedly in the church through every age, with this difference, that in some places and at some times, the number of particles were more numerous than at other places or epochs. At present amongst the Latins, it is broken into three parts, one of which is put into the chalice, as had always been practiced. One of the other portions used, at some periods, to be kept for the communion of the sick; during several centuries however, it has been the custom, instead thereof, to consecrate a sufficient quantity to serve for the communion of the faithful, whether in health or sickness, and to keep what has been thus

consecrated in a vessel called a pix or ciborium. The other portion served for the communion of the celebrant and of his attendants. Now in general, the priest takes the whole for his own communion.

The mystic writers are copious in their reflections upon the ceremony of this breaking of the bread, as is their usual custom. In general, they inform us that it exhibits the death of the Saviour upon the cross, when bowing down his head, after he had declared that all was consummated, he gave up the ghost. As the apparent separation of the blood from the body exhibited the lamb as slain, so now would the union of the bread to the wine, shew to us his revivification after he had slept in death; and the sign of the cross made thrice over the mouth of the chalice with the particle, whilst the peace was besought for the people, expressed the three days that he lay entombed, having procured for us peace and reconciliation by his death. The union of the body and blood exhibits the mode in which Jesus Christ, re-uniting his soul to that body which he made perfect by the resumption of all that properly belonged thereto, now lives to die no more.

Another custom existed in Rome in the first ages, as is manifest from the constitutions of Pope Melchiades in 312, and of Pope Siricius towards the close of the same century, viz: that the Pope sent one of the particles which he had consecrated on Sunday, to each of the titular priests of the churches of the city, as a token of communion; and the persons who received these particles, put them into their chalices at Mass before their communion. Nor was this custom peculiar to the Pope and his cardinal priests; it existed in many other places, as we have

ample evidence. It was even usual for bishops thus to interchange the token of their communion and affection. Nor was this merely a symbol of such communion, it was moreover, an evidence of the unity of their priesthood and of the unity of their sacrifice.

Pope Sergius I. who ascended to the chair in 687, directed that during the breaking of the host, the choir and people should sing the *Agnus Dei*. "Lamb of God who takest away the sins of the world. Have mercy on us!" This was sung thrice and a custom came in, that each time they who repeated it struck their breasts. The priest then repeated it in those masses where there was no chaunt, and afterwards even with the singers, so that the practice became nearly universal.

In masses for the dead, the petition to the Lamb of God was *to give rest to the deceased.* About the year 1100, when the peace of the church was in some places disturbed, the last petition was changed from "have mercy on us" to "give us peace." But in the church of St. John of Lateran the ancient mode is still preserved, of saying thrice, "have mercy on us."

The celebrant now, bowing down before the altar, recites a prayer, beseeching from the Lord Jesus that peace which conduces so much to the charity of this life, the sanctification of souls, and the salvation of the elect. This prayer regards also the unity of the church, and the mutual affection of its members. It was not generally introduced before the tenth century. Whilst the celebrant recites it, the deacon kneels at his right side, and at the conclusion, rises and kisses the altar, whilst the celebrant kisses

it at the same time to receive that peace which he is about to give to others, and then embraces the deacon, saying, "Peace be to you," to which the answer is, "and with thy spirit." After which, paying his homage to the Holy Sacrament, the deacon descends and gives the salutation of peace to the sub-deacon, and if the custom so be, he gives it to the rest of the clergy, or to the first of each order, if many be present, and so it is communicated from these first persons to their brethren. Meantime the deacon and sub-deacon go to the altar, where the celebrant has begun to recite two prayers before the communion.

In masses for the dead, this prayer and the salutation of peace are omitted, because at those masses the attention is occupied with suffrages for the deceased. Besides, these were not considered public masses, and it was only at such, this ceremony was performed.

This salutation was, in all nations, and at all times considered a token of affection. But in the Christian religion men were made brethren in Jesus, and in the days of their early fervor, the converts were most anxious to let all men know by their mutual charity, that they were his disciples; (John xiii. 35.) though the believers were a multitude, they had but one heart and one soul. (Acts iv. 32.) The custom in their assemblies, was to have not only one eucharistic banquet, but also many other symbols of their unity and several bonds of attachment. They had their agapae, a remnant of which may still be seen in many of our churches, where the custom prevails of distributing blessed bread through the congregation, even during the time of the sacrifice; they also

saluted by an holy kiss. (Rom. xvi. 16. I Cor. xvi. 20. II Cor. xiii. 12. I Thess. v. 26. I Pet. v. 14.) In the Christian assemblies, as has been previously remarked, there was a separation of the sexes; and from the earliest times, not only the clergy but the laity gave this token of spiritual attachment. We have in the works of some of the most ancient and esteemed fathers many allusions to the custom, and edifying exhortations to charity, founded upon the observance. About the twelfth century, in some churches, this separation of the males and females began to be neglected. The ancient salute was then discontinued, as inconvenient and unbecoming. And in England we find some of the earliest descriptions of a new mode, which was consequently introduced, of kissing a picture of the crucifixion or some other little instrument, which was sent about. Thus in the synodical constitutions of Walter Gray, archbishop of York, in 1250 or 1252, we find amongst the furniture of the church, an *Osculatorium*. The same is found in the statutes of Canterbury, 1281. In a council of Oxford in 1287, it is called *asser ad pacem*. And at the council of Merton, about 1300, the name was *tabular pacis*. Gradually this new fashion pervaded France, Germany, Italy and Spain, and still subsists in some churches: though in general, the giving of the peace has altogether fallen into disuse amongst the laity, and in several places amongst the clergy, with the exception of those immediately engaged about the altar.

The lesson taught by it, is as obvious as it is important. However the necessities of society and our own convenience may demand the distinctions of rank during our mortal career, and good order, the

public peace and general welfare require their preservation and protection, we should all be deeply impressed with our equality of origin, not only from a common parentage, but from the same material of clay, and by the hand of the same Creator. All temporal discrimination will therefore cease in that common dust to which we must so speedily return; we are, besides, called by a common Redeemer in the hope of one salvation, through the same merits and the same institution to a common heavenly abode. We should then each bear with the failings of our brother as we expect to have our own tolerated or overlooked, and we should try to exhibit ourselves animated with that charity for each other which was manifested for us all, by Him who, for our sakes, when we were His enemies, gave Himself as the ransom for our iniquities.

The two succeeding prayers have within the last eight hundred years, been generally selected from many that the private devotion of the clergy formerly used as a preparation for communion; and to create uniformity, custom, now having the force of law, has restricted the celebrant to those only. The moment for communion has at length arrived, and taking the sacred body in his hand, the priest says, "I will receive this heavenly bread, and I will call upon the name of the Lord!" But then recollecting his own unworthiness, he thrice strikes his breast adding. "Lord I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed." Then making the sign of the cross with the Sacrament, he says, "May the body of our Lord Jesus Christ preserve my soul to eternal life. Amen:" after which he receives the Sacred Host. Then

meditating for a moment, he prepares to take the chalice. The deacon uncovers it, and the celebrant carefully gathers from the corporal any particles which may be upon it, and conveys them to the chalice, saying, "what shall I give to the Lord for all that he hath given to me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the name of the Lord, and I shall be saved from my enemies." (Ps. cxv.) Then making the sign of the cross with the chalice, he says! "May the blood of our Lord Jesus Christ preserve my soul to eternal life. Amen!" And holding the paten under the chalice and his chin, he reverentially receives the contents of the sacred vessel.

The expressions of the prayers are calculated to excite the most perfect devotion; the acknowledgment of unworthiness, blended with the expression of humble confidence, is taken from the gospel of St. Matthew (viii. 8,) and with very little change in the expression of the centurion. We have reason to believe that it was, at a very early period, used upon this occasion, in the assemblies of the faithful. St. John Chrysostom, in his homily upon St. Thomas, the apostle, exhorting the faithful to go with proper dispositions to communion, has the following passage, "Let us say to the Redeemer: Lord I am not worthy, that thou shouldst enter under my roof; yet as thou willest be received by us, relying upon thy indulgence we approach to thee." And in the early part of the third century, Origen in his Homily 5, upon some topics of the gospel thus expresses himself. "When thou takest that holy food, that uncorrupted banquet, when thou enjoyest the bread and

cup of life, thou eatest and drinkest the body and blood of the Lord, then the Lord entereth under thy roof; and do thou therefore, humbling thyself, imitate the centurion, and say: "Lord, I am not worthy, that thou shouldst enter under my roof."

If communion is to be given, which however is not usual at high Masses, the general form of confession is said, and the celebrant prays for the pardon of the penitents, in the accustomed manner; then kneeling to adore the Holy Sacrament, which is now uncovered upon the altar, he rises, holds the vessel that contains it in his left hand, and taking a particle of the sacrament between the fore finger and the thumb of the right, he exhibits it to the people, saying. "Behold the Lamb of God; Behold him who takes away the sins of the world; Lord I am not worthy, &c." Then going to where the communicants are ranged, he puts the holy sacrament upon the tongue of each of them; the communicant holding a cloth under his chin, for the purpose of keeping upon it any particle of the sacrament that might fall at the administration. During this giving of the communion, the celebrant is sometimes assisted by the deacon, who holds the paten also under the sacrament for the like purpose. We are not certain whether in the first days of christianity, during its administration, the faithful were silent. It is probable they were. However, the custom of singing a psalm or hymn during the whole period that intervened between giving the kiss of peace, and the thanksgiving by the celebrant after his own and the people's communion, is so general amongst the Greeks, the Armenians, the Abyssinians and the Latins, and the evidences extend so far back, that it

must be considered at least one of the earliest usages of the church. This psalm has since got the name of "the communion." After the participation and distribution of the sacrament, the officiating clergyman has wine poured into the chalice, which being used to purify it, he subsequently drinks, and also some wine and water which are poured upon those fingers with which he had touched the sacred host. After this his attendants cleanse the chalice, wiping it with the purifier.

The principal difficulty which our separated brethren make respecting this part of the office is the "withholding the cup from the laity," as they call, giving communion only under the appearance of bread. They are under the impression that this is, on our part, a palpable violation of the divine command, and a gross infraction of the Saviour's institution. Perhaps they who read this exposition will not object to consider a few suggestions, which may lead them to suspect that their impression is erroneous.

There are several facts upon the subject, in regard to which we are agreed. During the first eleven centuries, it was almost the common practice of the church to give communion under both appearances. Next: it is still the general practice of the Greeks and other orientals, not only the sects separated from our church, but also of the portions in our communion who, however, lawfully follow a peculiar discipline. Again: decrees have been made by the Popes in the fifth century directing, that they who refused to receive under the appearance of wine, should be altogether denied communion. And we also admit, that by the divine institution the person who consecrates the eucharist, that is, who celebrates

Mass, is bound to receive under both kinds as well as to consecrate them. Upon all these points we make the most full concession. But neither of these touches the question upon which we differ, viz: whether it be contrary to the divine institution, and the nature of the sacrament, to give communion in one kind only. Let us now consider some other facts.

Nothing is more clear from church history, than that in private communion the most usual mode at all times, was to receive only under the appearance of bread; sometimes indeed under the appearance of wine only; and it was always considered that such communions were good and sufficient, and by no means contrary to the divine institution. It generally occurred when hermits took the holy eucharist with them to the places of their retirement; when travellers took it with them to sea, or on long journeys into infidel countries; when during the time of persecution the faithful were permitted to take it home, that they might have the opportunity of communion, if they should be deprived of their clergy, or if they should themselves be in danger. To these and other similar instances, we might add the abstemious who could not bear the taste or smell of wine; and who were frequently known and admitted amongst the communicants: all these received only under the appearance of bread. The sick generally received under this form only. Children received communion only under the form of wine. Yet in every age of the church, these were also considered to have fully partaken of the body and blood of Christ; for his is now a living body from which the blood is inseparable. "Christ rising again from the

dead dieth now no more," (Rom. vi. 9,) though by the words of consecration the lamb is upon the altar "as it were slain;" (Apoc. v. 6,) the body appears as if separated from the blood; still when the body is made present, the blood accompanies it of necessity; and when the blood is made present, the body necessarily accompanies it also, so that under either kind, Christ whole and entire, a true sacrament, is received.

Nor did the Saviour give any precept for those who communicated, to receive under both kinds. The expression so frequently quoted to make it appear that he did, viz. "Drink ye all of this," (Matt. xxvi. 27,) was only addressed to those to whom he gave the power of consecrating, because they alone were then with him: and St. Mark informs us that "they all drank of it," (xiv. 23,) so that the extension of the term used by the one evangelist is precisely defined by the other. It is indeed true that the Saviour did say (John vi. 64,) "Except you eat the flesh of the Son of man, and drink his blood you shall not have life in you." But surely the Saviour did not contradict himself: and he also said (John vi. 52,) "If any man eat of this bread, he shall live forever." If he says, (v. 55,) "He that eateth my flesh and drinketh my blood hath everlasting life," he also informs us, (v. 52,) "The bread which I will give is my flesh for the life of the world." And though he assures us, (v. 57,) "He that eateth my flesh and drinketh my blood abideth in me and I in him," yet he promises also, (v. 59,) "He that eateth this bread shall live forever." The entire difficulty is removed, and the passages made consistent and not contradictory, by the consideration, that under either appear-

ance there is really flesh and blood. Hence St. Augustine, (lib. iii. de consens, evangel. c. 25,) informs us that the Saviour himself gave communion under one kind only, to the disciples at Emmaus. (Luke xxiv. 30, 35.) where it is distinctly stated that he vanished after giving them the bread.

The Acts (c. ii. 42,) and St. Paul (I.Cor. xi. 27,) state that "whosoever shall eat this bread, or drink this chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." It is true an effort has been made within the last three centuries to change this and many other texts; but from the beginning the true reading has been given, as it is here. The whole text however might be easily spared. There are several other topics of consideration of which one or two shall be submitted.

The Manicheans believed that wine was created by the evil principle, and that it was criminal to use it for any purpose: several of them came to Rome at the commencement of the fifth age, and concealed themselves amongst the Catholics at communion. These persons never touched wine; it is therefore manifest, that unless it had been a matter of frequent occurrence for Catholics to receive the Holy Sacrament under the appearance of bread only, this concealment would have been impossible, for the novelty of declining the chalice could not escape detection. When this discovery was made, then, for the first time, Pope Leo the great, about the year 450, ordered that the faithful shonld all receive under both kinds, so that the Manicheans might be detected; and Pope Gelasius at the close of that century, directed for the same purpose that no one who refused the chalice should be admitted to communion. The law

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continued in force until its object was attained and became obsolete.

The eastern churches pour the consecrated wine upon the particles which had been consecrated, and give the communion with a long spoon. But so far are they from believing that a divine precept or the nature of the sacrament requires communion under both kinds, that they continually give the eucharist under the appearance of bread alone, to great numbers who cannot go to the churches; such as shepherds, agriculturalists, and others who reside at a distance, females whose family duties or other circumstances do not permit their leaving home, &c. And in the Greek church, Mass is said during Lent, only on Saturdays and Sundays; communion in both kinds is given only at Mass; and on the other days very many of the clergy and laity receive the Holy Sacrament which had been previously consecrated for that purpose, under the appearance of bread alone. Many other topics might easily be cited amongst which are the canons and acts of several of the protestant churches which direct communion to be given in one kind only in several cases.

From all these reasons the conclusion is manifest, that the mode of giving communion has always been considered in the universal church, a matter of discipline, left by Christ to the regulation of the legislative tribunal, provided always that it secured that his body and blood should be given; that this discipline has been and is various; and that in the Latin church, for very sufficient reasons, it has been long established, that to those who do not actually celebrate, whether they be clergy or laity, communion is given only under the appearance of bread. Would to God

there were no other difference between us and our brethren respecting the nature of this most venerable sacrament!

The council of Trent made no rule upon this discipline, leaving it altogether to be regulated by the wisdom and prudence of the Holy See. Pius IV. was prevailed upon by the entreaties of the emperor Ferdinand in 1564, to use the authority with which he was invested, and by the advice of the cardinals, permitted the bishops of Germany to use their own discretion as to administering under one or both kinds. But a very short experience proved that the inconveniencies preponderated so greatly over the very questionable benefits that were expected to result, that with very general approbation Pius V. revoked the permission within two years after it had been conceded. Mr. Eustace who appears to have had much more taste than erudition, was probably not aware of this or of many similar facts, when he thoughtlessly penned his paragraphs respecting the church of St. Peter, in chp. v. vol. 2. p. 178, of his classical tour; in which amongst some just remarks, he introduces others of an entirely different description. The Greeks who are separated from the Catholic church, have during centuries been indefatigable in discovering every topic upon which they could charge the Latins with any aberration in doctrine or discipline: they even objected to their departure from the apostolic example by shaving their beards. Yet upon the subject of communion in one kind, they could find no ground for cavil, though they follow a different discipline themselves.

The confession of Pope Gregory III. mentioned above was probably only a substitution for some pre-

vious form, as that now in use, and which is said before communion, has been adopted instead of the one compiled by this pontiff.

After the Latin church had discontinued the discipline of giving public communion in both kinds, a custom was adopted in several places of dipping the sacrament in unconsecrated wine; and though for a time occasionally tolerated, it was condemned and abrogated by many local councils, and has long since altogether disappeared in the west. One of the reasons generally alleged for the abrogation was, lest it might have the semblance of deceit, by leading the people to suppose that it was a substitute for the sacramental wine: or lest it might lead them to imagine that Christ was not present, whole and entire, body, blood, soul and divinity, under the appearance of the bread alone. The true reason however for the original practice was founded in the fact, that the particles consecrated for communion being much thicker than they are at present, rendered this usage convenient for the more easily swallowing the sacrament; but a more appropriate remedy was found in reducing the bread to its present tenuity. Previously to altogether discontinuing the administration in both kinds, another custom existed in some churches nearly similar to that which at present prevails in the east, of dipping the particles for communion into the contents of the chalice after its consecration, and thus distributing them. It was extensively adopted in England, and strenuously defended by Ornulf, bishop of Rochester: it was however prohibited by canon xv. of a council held in 1175, under Richard, archbishop of Canterbury.

In several of the eastern churches that have not reduced the bulk of the particles, when commuion is given only under the appearance of bread, the old custom is followed of dipping the particle in unconsecrated wine, which is the more usual, or in water as in the well known case of old Serapion, mentioned by Eusebius the historian. (lib. vi. cap. 34.)

The celebrant after the purification of the chalice reads the passage of the sacred scripture sung at the communion, which is also called by that name. That and the post-communion, or thanksgiving for benefits received, are read and chaunted at the epistle side, to which place the book has been removed, as there is now no impediment there, and it is the more convenient situation. He salutes the people before the post-communion, to give them notice of the thanksgiving, and after it to take his leave. The deacon then turning to the congregation sings the *Ite missa est* to tell them that the office being terminated, they are at liberty to depart. But as in penitential times other offices followed; *Benedicamus Domino*, "Let us praise the Lord," is substituted therefor: the answer to each is *Deo gratias*, "Thanks be to God." In Masses for the dead he sings *Requiescant in pace*. "May they rest in peace," which is answered by "Amen." But on the two last occasions he turns to the altar and not to the people, as in the first case the office was to continue, and in the other the obsequies were to follow.

The officiating clergyman bowing down before the altar, prays that God would vouchsafe to make the sacrifice that has been offered useful to him and those on whose behalf it was presented, and then turning to the congregation and making the sign of the cross

over them, he prays that the Almighty God, Father, Son, and Holy Ghost would vouchsafe to bless them. This blessing has been added at the request of the people, who also through devotion for the gospel of St. John, requested that its commencement should be read after the blessing, which is therefore done at the gospel side, unless some other lesson is required by the occurrence of two solemnities upon the same day.

Frequently if a prelate be present within his own jurisdiction and be not the celebrant, he gives this last blessing. And when he celebrates and is attended by an assistant priest in a cope, this latter does much of what would otherwise be performed by the deacon. His form of blessing differs from that of a priest. He commences by the versicle "*Sit nomen Domini benedictum.*" May the name of the Lord be blessed. Answer, *Ex hoc nunc et usque in saeculum*: "From henceforth and forever." Vrs. *Adjutorium nostrum in nomine Domini*, "Our help is in the name of the Lord." "*Qui fecit coelum et terram,*" "Who made the heavens and the earth:" then he makes the sign of the cross thrice, once at the name of each Person of the Holy Trinity, and towards the several directions in which the people surround the altar, whilst he entreats that they may be blessed by the Father, the Son, and the Holy Ghost.

If other bishops are present they bow, but all others kneel.

EXPLANATION

OF THE

CEREMONIES

OF THE HOLY WEEK

IN THE CHAPELS OF THE VATICAN,

AND OF THOSE OF

EASTER SUNDAY,

IN THE

CHURCH OF ST. PETER.

BY THE RT. REV. JOHN ENGLAND, D. D.
Bishop of Charleston, U. S. A. Honorary Member of the Rom. Pont. Academy of Archaeology, &c. &c.



BALTIMORE:
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TO HENRY ENGLEFIELD, ESQ.

My Dear Sir:

Three weeks have elapsed since the first part of this compilation was finished. These few sheets, though seemingly upon a different subject, are in fact but an extension of the former: so that without a perfect acquaintance with the explanations given in what preceded, the present will be, in many places, altogether unintelligible.

In giving publicity to the former explanation, I felt it my duty to express, though feebly, to the exalted and venerable personage at whose bidding and under whose patronage I undertook this task, the sentiments which I entertained towards him. On the present occasion, I cannot consent to omit mentioning what is due to you. Independently of the zeal that you have otherwise manifested in contributing to make this city and the rites of our church interesting to those who are estranged from our faith; I am indebted to you for the greater portion that I have learned of peculiar customs, and special practices which had never come under my observation; and which I could not have sufficiently understood from mere description, without other aid. I have on this head also to make my acknowledgments to the

respectable vice-rector of the English college, by whose kind information I was led to consult you. Monsignor Brocard, one of the masters of ceremony of the Papal chapel, to whom you introduced me, has been good enough to prevent some mistakes which I should have otherwise made; and shewed his readiness to give me every information; and Father Giannotti, who has charge of the Sacristy as assistant to Monsignor Augustoni, upon our presenting the letter of Cardinal Weld, not only gave us a full opportunity of examining all the vestments and vessels, but expressed his anxiety to give such further aid as was in his power.

I have, as far as the time would allow, consulted the works of Benedict XIV. Cardinal Bona, Martine, Le Brun, Azevedo, Zaccharia, Georgi, and Cancellieri, as well as the Missals and other liturgical books, and have given no explanation, and made no assertion that I have not found sustained by more than one of these.

To the zealous and laborious co-operation of our amiable and talented friend Rev. Doctor Cullen, Rector of the Irish College, I owe more than I can express. He not only furnished me with the materials, and corrected some mistakes, but, what was most important, superintended the press, which is indeed a laborious task, when the compositors do not know the language in which they set up the type.

As an American prelate, I feel particularly gratified in the hope that this effort of one of their adopted brethren will prove as acceptable to those of my fellow citizens who visit the holy city, as you believe it is likely to be to the large aud respectable portion of British subjects, that from time to time sojourn

within its precincts. This feeling is considerably enhanced by the reflection, that in the venerable successor of St. Peter, who at present so usefully presides over the church, and who, of course, has the principal share in those sacred duties which I have endeavored to describe, I behold the former active, zealous and enlightened prefect of the Propaganda; whose deep interest and laborious exertions in the concerns of the Church of the United States, have been so beneficial. Through his hands were the proceedings of our provincial council submitted to his predecessor of cherished memory; through his ministry as prefect did our hierarchy receive the approbation of its labors from that See to which because of its better presidency it is necessary that every other church should have recourse; and to himself, when called from that station by the venerable and eminent Senate of the christian world, to occupy the vacant chair, have we dedicated the publication of our first legislative acts. If the obligations by which an humble individual is bound, could with propriety be mentioned as additional motives, kind protection more than once extended, and the conferring of favors equally unexpected as unsought, might well be added. But these minor considerations should be all merged, in viewing the calm dignity and apostolic firmness, with which his holiness has met the intrigues and efforts of that combination of infidels, which has in Europe profaned the name of liberty, and under the pretext of extending its blessings, sought to inflict a deep wound upon religion, by stripping the Holy See of its temporal independence; thus renewing those scenes of affliction which blur the pages of former history. Yes, they shew us times, when religion wept over the ruin and scandals

which ambition and faction and tyranny produced in this city. It was under such circumstances that the Pontiffs were first driven from their basilics to celebrate the sacred mysteries in private chapels: and it was when by reason of their poverty, caused by contentions and plunder, those basilics themselves frequently were so dilapidated, as to be unfit for the celebration of the rites with becoming dignity, that by a sort of prescriptive usage, this custom, of leaving the large church for the private chapel, became fully established. The example of the presiding Pontiff, on the occasion of these ceremonials, is indeed edifying. Even strangers to our faith have expressed their admiration. No one can see his figure at the divine offices without being deeply impressed by his silence, his recollection, and the air of devotion that breathes around him. He truly shews by his manner, the life and energy of that faith, which lives within. In him indeed, the performance of the ceremony is but the genuine expression of a devoted soul; and whilst he thereby converses in spirit with his God, he leads others to similar conversation. He feels, like the Patriarch upon the mountain, that the place is awful, because God is there.

That God may long preserve the venerable father of our church to edify his children by his example, whilst he guards the sacred deposit by his firmness and prudence, is a prayer in which I am convinced I shall be joined fervently by you.

I have the honor to remain,

My dear sir, with sincere regard,

Your most obed't humble servant,

+ John, Bishop of Charleston.

Irish College, Rome, 26 March, 1833.

EXPLANATION

OF THE

CEREMONIES OF THE HOLY WEEK.

From the earliest period of christianity, the observance of Lent preceded the festival of Easter, and the last week of this holy time has been one of peculiar solemnity, not only because of the special preparation that was to be made for the Easter communion, but also because of the important facts which are then commemorated; hence its ceremonial is one specially interesting.

The object of our church ceremony is not mere idle show; such exhibitions would, in religion, be worse than a waste of time, and might even become mischievous, for persons might be thereby led to imagine that the mere observance of the outward forms, was the service of that God who seeks true adorers to worship him in spirit and in truth; and who can therefore never be pleased by any homage which is not internal and spiritual; or the observance might degenerate into superstition; an expectation being cherished of deriving from mere external actions, effects neither belonging to their nature nor promised by God.

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As an impression frequently exists in the minds of some well disposed persons, that the multitude of ceremonies during this week is little consonant to the spirit of religion, and really is superstition; it may not be amiss to premise a few general observations before entering upon the special explanation of the several parts.

The legitimate objects of external rites in religion, as far as they are of human institution, are the instruction of the mind and the amelioration of the heart; in other words the promotion of enlightened piety. Whatever does not tend to this, is at least useless; probably mischievous. The Catholic Church is desirous of having all her observances tested by this principle; but unfortunately, several who admit its correctness will frequently take no pains to ascertain how the facts they observe are brought under its influence; and they pass judgment without sufficient examination.

The mind is enlightened not only by conveying new information to the understanding; but also by recalling to the memory what was passing into oblivion, and by deeply imprinting upon it, those traces that were becoming indistinct or faint. The heart is ameliorated when its affections are excited to the condemnation of vice, to sorrow for sin, to gratitude for mercies, to desire of God's glory, to resolutions of fidelity in His service, love of His law, benevolence towards our fellow creatures, and exertions for their benefit; especially if the great motive which impels to these be the love of our Redeemer.

The lessons calculated to produce so much benefit, might be conveyed not only by the voice of the preacher, but by the exhibition of the printed page:

words whether spoken or written, are merely conventional signs for the purpose of exciting ideas, and the ear or the eye might be equally well impressed by other means, as by the sermon or the book. Music can affect the soul through the one, as painting can, through the other. How often has he to whom the most eloquent orator addressed himself in vain, been vanquished by the charms of melodious sound? How often has the painter or the sculptor rivetted the attention of him, who has read description after description with complete indifference? To how many generations has Laocoon proclaimed his anguish? Can you count the multitudes that have hung round The Transfiguration? Who will describe the sensations produced by the Miserere? He who would endeavour by an abstract semblance of philosophy, to argue against what is thus testified by nature through the voices of myriads, may well be expected soon to bid you hold fire in your hand, and think of Caucasus. Yet have men written polished sentences, they have constructed rounded periods, and called them by the name of religious philosophy, and philosophical religion and rational devotion, merely to deprive Religion herself of those natural aids, which under the auspices of heaven, and frequently by the express command of God himself, were used for the promotion of his service amongst his people. Either of these taken separately is useful and powerful, but when the combination of all is applied to bring the mind to any particular frame, the effect is almost irresistible. When music, scenery, action and poetry unite, to call up the remembrance of ancient worthies, of cities buried under the ruins of ages, of transactions nearly obliterated by the hand of time,

transactions in which the observers now have no actual interest; how is the imagination seized upon, the memory excited, the affections interested and the very heart itself engaged? Yet this is only ceremony.

And shall we be told that it is superstitious, to use the most natural and efficacious mode, of so exhibiting to a redeemed race, the tragic occurences of the very catastrophe by which that redemption was effected, as to produce deep impressions for their religious improvement? This is the great object of the church in the ceremonial of the Holy Week. This is the great end she seeks to attain, by the observances which she has established. And therefore she must upon the plainest maxims be acquitted of the charge of superstition: her judgment or her taste, or both may be arraigned if you please, but her religion is vindicated. If the multiplication of religious rites be superstition, then is the God of Sinai its most powerful abettor.

Without entering farther into the details of the Lenten observance, it will be suffice to remark, that on the fifth Sunday in Lent, which is exactly a fortnight before Easter, the commemoration of the passion or sufferings of the Saviour commences. On the eve of that day the ornaments are generally removed from the churches or covered; and the crosses veiled with deep violet in token of mourning and penance, so that during this fortnight, the appearance of the churches indicates to the faithful the sentiments which befit the solemnity. Formerly the catechumens who had been found worthy, were baptized on the eve of Easter, and the public penitents who had been in fasting, in prayer, and in other

religious exercises, seeking reconciliation through Christ, expected also to be admitted to the sacraments. Now that the great week was about to commence, not only did the body of the faithful take a deeper interest in the facts which were brought to their view, but also these particular classes had their special duties. The first day of this week therefore, was called by a variety of names, by reason of the several observances. The approved catechumens were selected and declared "competent," hence it was called "*Dominica competentium.*" They had abstained during Lent from the use of the bath, but now preparing for the unction which followed baptism, they washed their heads, on which account it obtained the name of "*Capita lavantium.*" As the council of Agde directed that the symbol should be then explained to the "competents," the Gothic missal styles the Mass of this day "*Missa in symboli traditione.*" The Popes also, in commemoration of Magdalen's piety towards Jesus, (John xii. 3,) were accustomed on the previous day, to give larger alms than usual; that they might shew towards the poor, who are the members of Christ, that charity which she exhibited to their head. The day received also a title from this custom. But the names of the Sunday of palms, the Sunday of olives, the Sunday of flowers, &c. were the more general appellation. Macri, as quoted by Jacob Goar, gives a curious and interesting account of the customs of the Maronites on this day, respecting the olive tree which they bless and carry in procession. Grester also describes the ceremonial at Jerusalem. The transaction which is commemorated is related by St. Matthew (c. xxi.)

This occurred at the close of our Saviour's public ministry, when having made every preparation for the accomplishment of all that had been written concerning him by the prophets, he went up to Jerusalem for the consummation of his sacrifice.

We must, previously to considering the ceremony performed at the Papal Chapel, become acquainted with the stations, offices and duties of the attendants.

The Pope is not only a bishop, but is visible head of the church, and is therefore attended by a more numerous and dignified body of clergy than waits upon any other prelate. He is also a temporal sovereign, and has of course, the proper officers of the state attached to his court. They also are to be found in his chapel. This is not a public church in which he officiates as the celebrant; it is his private place of worship, where the offices are performed by his clergy, but in which the proper respect is always paid to his Holiness, both as the pontiff and the sovereign; and he occasionally performs some few of the ecclesiastical functions.

His throne is placed at the Gospel side of the altar, having on each hand, a small stool for his two attendants. On Palm Sunday, he wears a large cope of a bright purple color approaching to red; over the clasp which fastens it on his breast, is a silver plate, called *a formal*, a considerable portion of which is finely gilt: on this in beautiful relief, is the figure of the venerable ancient of days, (Daniel vii. 9,) clouds are embossed wreathing about the figures of attending cheribum, (Exod. xxv. 18,) and circles of precious stones surround the whole: one larger and more beautiful than the rest occupies the centre.

(Exod. xxviii. 29.) On his head is a plain mitre of silver cloth. This is his ordinary church vesture at present, on days of penance or mourning.

Down to the time of Pius VI. from that of Clement VIII. about the year 1600, the Popes had a splendid formal of pure gold, with a rich olive branch of fine enameled green of the same metal, surrounding three large knobs of valuable oriental pearls. But this was not the only property of which the church was plundered during the pontificate of that heroic and venerable successor of Peter.

The Cardinals are the high Senate of the church, and the privy council of the sovereign. They are selected by his Holiness, from amongst those ecclesiastics most distinguished for their learning, piety, and other estimable qualifications. In ordinary dress, in essential authority, and in general rank, all the members of the sacred college are upon a perfect equality. Though not always known by the same appellation, nor always enjoying the same privileges, their body is one of the most ancient in the church, and they are the representatives of its hierarchy.

Six of them are Cardinal Bishops, they are ordinaries of what are called the suburban churches, or those within the immediate district of the city of Rome.

The Dean of the sacred college who is the senior, is bishop of Ostia and Valetri; the next is Bishop of Porto, St. Rufina and Civita Vecchia, and subdean of the sacred College: the other four take rank according to the date of their attaining a suburban Diocess; these are the sees of Sabina, Frascati, Albano and Palestrina. They sit on a bench which extends from

the right of the platform on which the throne is erected, towards the front entrance to the chapel, the senior being nearer the throne. Next to them, the senior Cardinal priest is seated upon the same bench, and his brethren who represent the priests, sit successively in the order of their appointment to the sacred college. It is required that each should be in the holy order that he represents; but it generally happens, that several of the Cardinal priests are in fact bishops; and some of the Cardinal deacons are also in the order of bishop or priest: but it is also in the power of the pontiff to dispense, for good reason, from time to time with the execution of the law, which makes it obligatory upon a Cardinal to receive the holy order befitting his rank, within twelve months from the date of his appointment; under pain of rendering his nomination void. It sometimes has happened that such a dispensation was granted, especially to enable a man well qualified for the situation, though not in holy orders to hold the office of secretary of state.

The two senior Cardinal deacons assist on the right and left of the papal throne: the others, according to their seniority occupy the bench opposite that of the bishops and priests, the senior being the nearer to the throne. But when the Pope solemnly officiates, the three junior cardinals of the order of priest, sit at the side of the deacons on that part of the bench, which is more remote from the throne: yet so as that the junior Cardinal priest is nearest to the junior Cardinal deacon. When there is a full attendance of the sacred college, the number of priests on that side will frequently be more; and if only one deacon should attend besides those who assist the

Pope, he will sit at the same side with the bishops and priests.

The whole number of the sacred college is seventy, viz: six bishops, fifty priests and fourteen deacons. This number however is seldom full. At present the bishops are five, the priests thirty-seven, the deacons ten, making in all fifty-two, and leaving eighteen vacancies. Of the present college, Pius VII. created twenty, Leo. XII. eighteen, Pius VIII. three, and the present Pope, Gregory XVI. eleven. The Pope has also reserved three *in petto;* that is, he has declared to the consistory or assembly of the sacred college, that he has made the appointments, but he has, for sufficient reasons, not as yet published the names of those promoted. When he shall have done so, they will take rank from the period of his declaration and reservation of the names, and not from that of their publication; so that they will outrank all of the same order, that shall have been created in the interval. But if the Pope should die without publishing their names to the consistory, the nomination is without effect. The present number of Cardinals in the city is thirty-two. Upon the vacancy of the Holy See, the sacred college have the government of the church, and are invested with authority to administer the States; they are the electors of the new Pope, whom they select from amongst their own body. The Cardinal priests are the titulars or rectors of the principal parish churches or stations in Rome, and the Cardinal deacons have also their titles from some of the ancient churches of the city; it is also the privilege of the first Cardinal deacon, to announce to the people the election of the Pope, and to crown him. The first Cardinal priest has,

except when the Pope solemnly celebrates, a seat on the platform of the throne, in front of one of the assistant Cardinal deacons, and it is his duty to offer the incense, &c. on the more solemn occasions this duty devolves upon the first Cardinal bishop.

Each Cardinal has chaplains, one of whom always attends his Eminence in the chapel, or at public functions. On ordinary occasions this chaplain wears a purple sutan and cincture, and sometimes a cloak; he sits on the step before his Eminence, whose berretta or square cap he holds; he also either displays, gathers up or carries the Cardinal's train, as may be necessary, and on those occasions when his Eminence wears the mitre, his chaplain wears a surplice and a scarf like a stole, with which he sustains this ornament, when not actually worn by the Cardinal.

The usual dress of the Cardinals in the chapel is a red sutan or cassock, with a cincture of the same color, having tassels of gold, red stockings, a rochet over which they usually wear a *cappa* or ample cloak, with a large tippet of white ermine, which hangs over the shoulders and chest: they take off the ermine in summer: on their heads they wear small red skull-caps, and sometimes square red caps. In times of penance and mourning they change the red robes to violet color, and on two or three particular days, to rose color. On solemn occasions when the Pope officiates, or when there is a grand procession, they all wear red shoes, and mitres of white damask silk, the Cardinal bishops wear copes, the Cardinal priests, chasubles, and the Cardinal deacons, dalmatics of the color proper for the solemnity, but on days of penance, the deacons wear chasubles.

Under those vestments they have the cassock, cincture, rochet and amict. During the vacancy of the See, when giving their votes, they wear large purple mantles called croceia, and on some less solemn occasions, they wear over the rochet a manteletta or short cloak, through which they put their arms; and over this a mozzetta or tippet, with a small hood, on which occasions the Cardinal bishops exhibit over this last the chain of the pectoral cross, but the cross itself is not seen. This may be considered their dress of state, when not engaged in sacred functions: but when in full jurisdiction, that is, in the churches of their titles, or during the vacancy of the Holy See, the manteletta is always laid aside. Cardinals promoted from any of the religious orders, preserve in their robes the peculiarity of color belonging to that association, and never use silk.

Next in rank to the Cardinals, and in the order in which they are here printed, are the patriarchs of Constantinople, Antioch, Alexandria and Jerusalem. Their court dress is the same as that of a Cardinal in sutan, cincture, rochet, manteletta, mozzetta and cross, except that the color is purple. Next to them rank, according to the date of their being inscribed as assistants, the archbishop's assistant at the throne, and then in like gradation the bishop's assistant at the throne. In the papal chapel they all sit on the bench to the left of the throne, and over their sutans and rochets all these wear a purple serge cappa gathered up and the fold brought under the left arm, with a tippet of white ermine: the patriarchs wear exactly a similar dress, and when the Pope solemnly officiates, they all wear amicts over their rochets, and copes of the proper color, with mitres of plain linen.

The first of the assistants holds the book, and the second the lighted candle, for the holy father, when he reads or sings. When the solemn service is performed by the Pope at his throne, these assistants sit or stand on the steps at each side:

Amongst these are generally two of the domestic prelates of his Holiness, viz: his almoner, who is generally an archbishop *in partibus infidelium,* that is, of some See in which there are few, if any christians, and which being under the dominion of the infidels, renders it perfectly easy to have him permitted to reside in Rome, the law requiring the residence of a bishop at his See, being in this instance dispensed with; the other is the sacristan of his Holiness, who is since the time of Pope Nicholas IV. about 1290, an Augustinian friar, generally bishop of Porphyry *in partibus.* His duty is to keep all the ornaments and church furniture, and to see every thing properly prepared: a priest of his order is his assistant. The sacristan wears a black cappa with black fur. And here it is remarked once for all, that when a member of one of the religious orders is promoted to a prelacy, though he conforms to the general fashion of the dress appropriate to the rank to which he is promoted, he keeps the color of the religious community from which he was taken. The sacristan gives the holy water to the Pope, except when it is administered by a Cardinal; or vicar of the Cardinal archpriest in his own basilic: he administers the last sacraments to the Holy Father in his illness, celebrates Mass, and says the prayers for the Cardinals in conclave; and is rector of the parish of the papal family. The patriarchs of Venice, of the Indies, of Lisbon, of Antioch of the Greek Melch-

ites, of Antioch of the Maronites, of Antioch of the Syrians, of Babylon of the Chaldaic rite, and of Cilicia of the Armenian, can also have places in this rank: they have precedence according to seniority of appointment.

It would be natural for a stranger to imagine that this place of assistant bishop was merely an ecclesiastical rank. Such however is not the fact; for those bishops have no additional jurisdiction therefrom, nor does this distinction give them any precedence outside the papal chapel. Besides, from the nature of one of their privileges, viz: that they have such nobility as if they were sons of counts, *una nobilla come se da genitori conti tratto avessero la loro origine*, it would appear that like cardinals, they were attached to this chapel, not merely in their ecclesiastical character, but also as a sort of minor nobility in the court of the sovereign. The four first patriarchs however have in virtue of their patriarchal rank, an honorary precedence above all other bishops not cardinals.

The next prelates whatever their ecclesiastical order may be, take rank only from their civil offices.

The governor of Rome wears the ordinary dress of an assistant bishop; his seat is opposite the throne in the papal chapel, to the right of all those who sit on the back bench, but the prelate who celebrates mass and his attendants, are of course farther in towards the altar; and near the door in the extreme angle, one of the noble guard stands as sentinel with a drawn sword, at the entrance of the sanctuary.

The prince assistant at the throne stands upon the platform near the first cardinal deacon, in his court dress. This privilege belongs at present to their excellencies, Aspreno prince Colonna, Domenico

prince Orsini, and Paluzzo prince Altieri, who is senator of Rome. They take the place by alternation or arrangement. The senator's court dress is red, with a yellow cloak, the ordinary court dress in black.

Next to the governor, and similarly habited is the auditor of the apostolic chamber. His charge is principally that of the administration of justice in law and equity.

Similarly habited is the treasurer of the chamber, who sits next to the auditor: his office is not only that to which all accounts are rendered, and by whose order all payments are made, but he is also a judge of extensive jurisdiction, and president of the apostolic exchequer.

On his left is the prefect of the apostolic palace, who is major-domo of his Holiness, and has considerable judicial and administrative power, not only in the pontifical family, but also over other persons and things.

When the bishops dress in their sacred vesture, these prelates occupy a different seat; they at such times sit on the second bench, or that of the prothonotaries apostolic.

The next is a rank merely ecclesiastical; it consists of the archbishops and bishops who claim no civil rank, nor special privilege; they are called non-assistants. In the papal chapel they sit on the back bench opposite the throne next to the civil prelates above described. The eastern archbishops take the right. The Armenian prelate wears his beard, and over a purple sutan he has, on ordinary occasions, a purple cope, lined with green, trimmed with red and white: on solemn occasions his vesture is an alb,

over which is an exceedingly rich cope, and other appropriate ornaments; his mitre is embroidered with gold. The dress of the Greek prelates for ordinary chapels, differs very little from that of the Armenians, but on solemn occasions their rich vesture has a nearer resemblance to the ancient Dalmatic of a deacon, but that the sleeves are longer, and they wear wristbands corresponding to the vestments, and crowns instead of mitres. To their left, is the place for the Latin bishops who wear similar dresses to those of the assistant bishops, and take places according to their date of consecration, except that archbishops always have the precedence.

There is an intermediate bench in the Sistine chapel, behind that of the cardinal deacons, which extends from the pulpit towards the door; upon this bench the prothonotaries apostolic are seated, in the prelatic dress. In the chapel they rank next to the bishops. They carry back the institution of their college to St. Clement the companion of the Apostles and fourth Pope, who governed the church from the year 91 to 100. This pontiff appointed seven notaries, one for each region of the city, to collect and register the acts of the martyrs; this notarial college was reorganized by St. Antherus the nineteenth Pope in the year 253, and again by St. Julius the thirty-fifth Pope about the year 540. The duties of this office of record were extended, and the president of the body was looked upon as one of the most important officers of the holy See, and in the seventh and eighth centuries, he as one of the commissioners of the See during vacancy, subscribed documents together with the first cardinal priest and first cardinal deacon, then called arch-priest and arch-deacon of the Roman

church. Venerable Bede gives an instance of it in 640 immediately after the election of John IV. (Hist. eccles. gen. Anglor. I. ii. c. 19) Pope Martin I. about the year 650, mentions as a known regulation, that during the absence of the Pope, the administration of the See was in the arch-deacon, and priest, and *primicerius*, which was the title of the chief notary. Pope Sixtus V. about the year 1590 made some regulations for this college of prelates; amongst others he fixed the ordinary number or *partecipanti* at twelve, besides a number of supernumeraries, and assigned their places in the chapel. Benedict XIV. about eighty years since made other regulations for this college: amongst the privileges of the *partecipanti* is that of conferring the degree of doctor, the appointment of notaries, &c. The dean, as their president is now styled, by reason of their original occupation of collecting the acts of the martyrs, has a place in the proceedings for the canonization of saints, and the members are the officers employed for drawing letters apostolic regarding patriarchal, metropolitical, and cathedral churches.

The Pope's chamberlain, *maestro di camera*, who is generally of one of the most illustrious Italian families, if he be not in the order of bishops, is entitled to a place upon this bench.

The Pope's auditor is always a lawyer of the highest standing, as he has to advise his holiness respecting appeals, and a variety of legal difficulties which are brought up. He generally hears those applications standing by a chair on which the Pope is supposed to be present, as the king of England is supposed to preside in his court of king's bench; his place is also on this prelatic bench.

The archimandrite of Messina ranks next, if he has no higher place by another title; then the *Commendatore*, or president of the great hospital of Santo Spirito.

The abbots generals of the several monastic orders, nine in number, who are entitled to wear mitres, have their seat to the left of the non-assistant bishops; viz. Benedictines of mount Cassino, Basilians, canons Regular of St. John of Lateran, monks of Camaldoli, Vallumbrosians, Cistercians, Olivetans, Sylvestrinians, and Jeromites. Next to them on the left, are the generals and vicars general of the mendicant orders: viz. Dominicans, Minor observantins, Minor conventuals, Augustinians, Carmelites, Servites, Minims of St. Francis of Paula, Redemptioners, Capuchins, Trinitarians, and bare footed Carmelites.

The conservators of Rome who represent its civic council, and the prior of the Caporioni or magistrates of its wards or divisions stand on the steps of the throne, on the right hand side below the assistant prince.

The master of the sacred hospital or dwelling, *Maestro del sagro Ospizio*, formerly held the authority of the Major-domo and chamberlain, but his place is now merely honorary. It was hereditary in the noble family of Conti. It is now vacant: he wears a court dress, and stays near the entrance of the choir as guardian of the chapel.

The auditors of the Rota sit on the steps of the throne, and on those of the altar. They succeed to the ecclesiastical functions of the apostolic sub-deacons, suppressed for their irregularities by Alexander VII. on the 25th October, 1656. Those sub-deacons

were established to the number of seven, by pope Fabian about the year 240, and were subsequently increased to twenty one, which was their number in 1057. They became afterwards more numerous, and held considerable authority. But the auditors of Rota, which is a judicial tribunal, however ancient their origin, do not appear to have been brought into much notice before the time of Pope John XXIII. who in Apostolic letters dated at Bologna viii. kal. Junii, 1450, styles the auditors of causes of the sacred palace, which was their title, *apostolic chaplains.* Sixtus IV. about seventy years afterwards, reduced their number to twelve, of whom one was to be a Frenchman, one a German, two Spaniards, one a Tuscan, three Romans, and the other four, one from each legation of the Papal territory. This court has cognizance of a large share of ecclesiastical, as well as of civil causes, and its decisions are always accompanied by a statement of the grounds on which they are made, and are highly respected. On ordinary occasions, they wear the prelatic dress; but on solemn occasions they wear a surplice over the rochet. The Dean of this college holds the Pope's mitre when his Holiness performs solemn functions; the college furnishes the officiating sub-deacon on such occasions; two others bear his train; one of them accompanies the nobleman who pours water on the hands of his Holiness, one of them incenses the cardinal deacon, and the nincenses the non-assistant bishops, one of them also gives the peace occasionally, and one carries the cross. Several of them also have seats in various congregations.

The master of the sacred palace is a Dominican friar, his dress is that of his order, white with a black

overcloak. Pope Honorius III. who governed the church from 1216 to 1227, gave the office to that order. This officer is the Pope's theologian, and ranks amongst the auditors of the Rota, after whom he sits. He has the inspection of the discourses for the papal chapel, also the power of licensing publications, none of which can appear in Rome without his permission. He enjoys many other privileges.

The clerks of the chamber sit near the auditors of the Rota, their number is twelve, several of them preside over various tribunals, such as regard provisions, currency, roads, streets, waters. And the whole body forms a court of appeal from the decisions not only of these tribunals, but also from the decisions of the treasurer's court. The appeals are heard by the direction either of their own President, or that of a court of revision, called voters of the signature. Two of these prelates acccompany the lay-gentlemen, who pour water on the hands of the Pope after the offertory, when he officiates solemnly. One of them has charge of a cloth laid upon the vestments, and at Christmas, one of them bears the swords which the Pope blesses. When the Pope dies, they accompany the Cardinal Camerlengo, clothed in black, wearing rochets, for the purpose of recognizing the body; they then receive from the pro-datary and the secretaries, the seals which they bring in presence of the congregation of cardinals, and there break.

The voters of the signature had their number fix- at twelve, by Alexander the VII. and were formed into a college to replace the apostolic acolyths dissolved and suppressed by that Pontiff, at the same time that he suppressed the apostolic sub-deacons. This

body is one of judicial revision, which has the power of sending to the court of appeals, cases from those tribunals, the correctness of whose decision is suspected. Formerly they were chosen from a body called the apostolic *referendaries*. As supplying the place of acolyths in the ecclesiastical functions, they furnish persons to carry the incense, the lights, and the cruets; one of them also has charge of the Pontiff's gloves and ring. Their dress and place are similar to those of clerks of the chamber.

The regent of the chancery who examines, compares and authenticates bulls, and administers the oaths of ecclesiastical dignitaries: the abbreviators of the Park, who have also places in the chancery, and the auditor of contradictions have their places amongst the prelates.

The masters of ceremony wear purple cassocks, and surplices and see the proper order preserved: on festivals their cassocks are red.

The whole pontifical family, ecclesiastical and lay, have places in this chapel, viz: the private chamberlains, who are clergymen to wait in the anti-chambers, and regulate the entry of those who seek audience. They wear a purple cassock over which is a mantellone or long purple cloak with hanging sleeves from the shoulders; but in the chapel, the mantellone is laid aside, and in its place they wear a red serge cappa or cloak with a hood of white ermine in winter, instead of which, in summer, this hood which always hangs round the breast, shoulders, and back, is of red silk: with them, properly habited, are the Pope's chaplains, the secretary of briefs to princes, the secretary of Latin letters, the under secretary of state, the sub-datary, the master of the wardrobe, the

cup-bearer, the secretary of messages, and sometimes the physician. Besides the regular officers, there are a considerable number of supernumeraries and honorary chamberlains, honorary chaplains, &c. Such of this family as have no other places, sit in the chapel, on benches in front of the governor, and the prelates who are to his left. In the church, when the Pope celebrates solemnly, they sit on the side steps of the altar.

There are also private chamberlains of the sword and cloak, *di spada, e cappa*, who generally wear the black court dress, called *Spanish*, their number is unlimited, they are always laymen, four of whom are the ordinary or *partecipanti*, viz: the master of the sacred dwelling, the grand herald or forerunner, *Foriere*, the grand esquire, and the superintendant of the post office. The supernumerary and honorary, as well as the ordinary, when not otherwise engaged, do the service of the anti-chambers conjointly with the ecclesiastical chamberlains; they accompany his Holiness on journeys and in processions, and frequently attend in the chapel. They are of the nobility.

The consistorial advocates are a very respectable body of lawyers, who furnish always gratuitous service for the poor, the imprisoned, and especially those under capital conviction. The promoter of the faith, the fiscal advocate, the advocate of the famous Roman people at the capitol, and a number of other respectable officers are members of this body. They always furnish the orator for public consistories, and in private consistories make the demand of the *Pallium* for newly appropriated Patriarchs, and archbishops, and have several other dignified charges.—

Over a black dress they wear a cloak not unlike a cappa, either black or purple, with a crimson hood. Their place is at the lower step at the right side of the throne.

On the back bench opposite the throne, next to the vicars general of the mendicant orders, are the procurators general: the next place is occupied by a capuchin friar, who is the preacher for the Papal family. Before the time of Benedict XIV. this preaching was the duty of a Dominican: the companion of the master of the sacred palace. A Servite who is the confessor of the family, sits next to him, and is the last ecclesiastical officer on that bench. Below him are two proctors of the college: they belong to a body of eminent lawyers of excellent character, who plead the most important causes, especially those of the poor, in presence of his Holiness.

A number of other officers and servants assist on the occasions of greatest solemnity.

The guard of nobles has existed since 1801, when a number of spirited young men of some of the best families offered their services to Pope Pius VII. to form a guard for his person; the offer was accepted; they were formed into two companies, and a section attends at the chapel, and forms at the entrance of the choir.

In the outer division of the Sistine chapel, there is on the left hand side as you enter, an elevated platform with seats for such members of foreign royal houses, as might attend, the benches for ambassadors are in front of this, but much lower: and the front benches at the opposite side, which is appropriated to ladies, are for the families of the *corps diplomatique*. But no lady is allowed to enter this,

without a veil; neither are gentlemen permitted to attend the chapel, unless they be in dress and without canes or switches.

In the sacred functions of the altar when the Pope assists without officiating, the three patriarchal basilics furnish their officers who are selected by his Holiness from a number of names presented by the chapter of each, in which selection he always prefers a nobleman, if his other qualifications be equal to those of his associates.

The assistant priest is furnished by St. John of Lateran.

The Deacon, by the church of St. Peter.

The Sub-deacon by St. Mary Majors.

On solemn occasions, the priests penitentiaries of that basilic at which the chapel is held, attend in chasubles, next the mitred abbots. These are priests who speak the several languages, for the convenience of foreign penitents.

PALM SUNDAY.

About nine o'clock on this morning, the Pope comes into the chapel, all the cardinals and other attendants being in their places. The custom for several centuries has been, for the cardinals to pay their homage to his holiness, as soon as he takes his seat upon the throne. This is performed by each going in succession, according to their orders, and the precedence of each in that order, to the foot of the throne, and bowing; then ascending to kiss the border of the cope which covers the Pope's right hand; again bowing, descending by the right side, and going to his place.

When this ceremony is concluded to-day, the cardinals, having been disrobed of their cappas or cloaks, are vested in the costume befitting the order of each, whether it be a cope or chasuble open or folded, the color is violet, for it is a time of penance. The cardinals of religious orders not wearing rochets, put on surplices, before they take the amict and outer vestment.

The object of the ceremony is to enter this morning upon the recollection of the important and interesting fact of the Saviour's triumphal entry into Jerusalem when he was received by the multitude with palms, the emblem of victory, and with olives which have been the type of peace, since the day that the returning dove brought this token of heavenly reconciliation to those prisoners who in the ark waited impatiently for the subsiding of the flood.

A quantity of branches of these or of other evergreens are placed at the gospel side of the altar, under charge of two of the sacristan's attendants: seven pieces are placed upon the altar, three of which are smaller than the others.

The church wishes, as has been frequently explained, to sanctify every thing which her children use, especially for the purposes of religion, by prayer and the word of God. The prayers read on this occasion, and all other days during the week, may be found in Latin and Italian, in a work called *Uffizio della settimana santa, con versione Italiana di Monsig. Martini* which is for sale at most of the booksellers.

The choir commences with the Hosanna as it was proclaimed by the children. In the next prayer which succeeds, the grace of God is besought to bring

us to the glory of Christ's resurrection. The sub-deacon then chaunts from the book of Exodus, (chap. xv. and xvi.) the history of the murmurs of the children of Israel, after they had left the palm trees and fountains of Elim, their regrets for having quitted the flesh pots of Egypt, where they were in slavery; and the promise which the Lord gave them of manna. Thus marking how in the midst of these mortifications that we must meet, after occasional refreshments in our pilgrimage through life, we are too often disheartened by transient difficulties, and prefer returning to indulge our passions under the slavery of Satan: but God himself encourages us, not only by that better bread which came from Heaven, but by the prospect of seeing the glory of the Lord in his holy mountain, after we shall have triumphed over sin.

The gradual however which follows this lesson, reverts to the conspiracy against Jesus, and his prayer in the garden of olives. The deacon with the usual ceremonies, which have been explained in the exposition of the Mass, (p. 79) sings the gospel, (Matt. xxi. from v. 1 to 11.)

After the Gospel, the second master of ceremonies gives the smaller branches to the sacristan, the deacon and sub-deacon, who presenting themselves at the foot of the throne, and bending their knees upon one of the lower steps, the sacristan being in the centre, remain holding the branches whilst the Pontiff reads the prayer of blessing.

In this, the church entreats of God to increase the light of faith for the greater triumph of religion, and brings before his view the blessings of increase which he bestowed upon Noe at his going out from

the ark, and upon Moses at his coming forth from Egypt; she regards in this, as well the catechumens who are preparing for the illumination of baptism, as the body of the faithful who are looking to the eucharist: and she desires that all bearing those branches, might meet Christ in the true spirit of their vocation, so that triumphing over sin, they may be enabled to bear the palm of victory, and secure for themselves reconciliation through the merits of the Saviour, by which they may obtain the olive of peace; and thus enter into the heavenly Jerusalem to live forever. The choir chaunts the praises of the Eternal, in the *Trisagion* or thrice holy. The blessing is then resumed by the Pontiff, in beautiful allusions to the peaceful dove returning with the olive to the ark, and to the people who bore the palms to meet Jesus, upon his approach to Jerusalem. Whilst the sign of the cross is made over the branches, an entreaty is poured forth that God will bless all those, who with pious sentiments, shall carry them: and that this blessing may be extended to every place into which they shall be borne. The next prayer beautifully dwells upon the mystic lessons taught by the observance; and a short petition made in the true spirit of the church, beseeches that the lessons of spiritual religion which the emblematic ceremony was intended to teach, may be deeply impressed upon the minds of the beholders.

The incense and the holy water have been explained in the exposition of the Mass, (p. p. 38, 44,) the latter is here used to produce and to show the purifying influence of Gods's grace, the former to signify the good odour of virtue, and to urge us to

send up our aspirations to that heaven towards which its fragrant smoke ascends.

The custom of blessing and distributing the palms is a very ancient observance of the church, though not originally universal. P. Merati has produced documents of the fourth or early in the fifth century, which shew that the practice was then well known in Italy. The documents of the east shew it to have been in use there at an earlier period. We can find no document of the English church mentioning the custom previous to the eighth century. The manner of its celebration though having a general similarity in all places, yet differed in many lesser circumstances.

It was long usual in many churches, and is so still in several, to have a procession with solemn prayers and hymns, on every Sunday previous to the celebration of Mass. In almost every place, a procession was formed on Palm Sunday, after the branches were blessed, for the purpose of representing the triumphal entry of the Saviour into Jerusalem, that by this observance a stronger impression might be made upon the faithful, and their curiosity being excited, that they should seek and obtain information respecting facts that were for them deeply interesting. This principle is the same that God himself taught to the Hebrew people. (Deut. vi. 20, &c.) "And when thy son shall ask thee to-morrow, saying: what mean these testimonies, and ceremonies, and judgments, which the Lord God hath commanded us? thou shalt say to him: we were bondsmen of Pharao in Egypt, and the Lord God brought us out of Egypt with a strong hand; and he wrought signs and wonders, great and very grievous in Egypt against Pharao and

all his house in our sight, and he brought us out from thence, that he might bring us in and give us the land concerning which he sware to our fathers: and the Lord commanded that we should do all these ordinances, and should fear the Lord our God, &c."

Upon this same principle the Jewish church instituted several festivals and solemnities, by the authority conferred upon her by God himself: and in like manner, by virtue of a similar power, given by the Saviour to the Christian church, (Matt. xvi. 19, xxviii. 8, John xx. 21, &c.) she has instituted several ceremonial solemnities for the purpose of impressing her children with a sense of the divine favors, and exciting them to proper dispositions of piety. Whilst this procession brought to their minds the occurrences at Jerusalem, it led them to contemplate in spirit, the triumphant march of the elect through time to eternity: but if they would have victory and peace, they must walk after the Saviour, in the road where he leads: this host must be marshalled under the standard of his cross, if it would seek to enter the heavenly Jerusalem. But alas! by the prevarication of our first parents, as well as by our own crimes, the gates of the celestial city are closed to prevent our ingress, until by the atonement of the cross, they are opened, so that we can enter only through the blessed Jesus, by virtue of his merits, and by walking in that way which he has marked for our passage.

The Lord himself had prescribed (Lev. xxiii. 40,) the very ceremonial with which the Saviour was received, though for a different object: the Prophet Zachary (ix. 9,) describes the manner of this entry. Profane authors as well as sacred, inform us that the strewing of the garments was a testimony of extra-

sents the branches which were held by the deacon and sub-deacon, and that held by the sacristan to the senior cardinal bishop, who gives them to the Pope, by whom they are consigned through the assistant cardinal deacon to his cup-bearer. The master of ceremonies then gives one of them to the assistant prince, who holds it during the entire ceremony. A richly embroidered veil, is now placed by a master of ceremonies on the knees of his Holiness.

The cardinals then go in succession to the throne, to receive from the pontiff the palm; each pays the proper homage by kissing the hand from which he receives the branch, the palm itself and the right knee of the Holy Father. When they have all been served, they are succeeded by the patriarchs, archbishops, and bishops assisting at the throne wearing their mitres, who kneeling, receive the palm, which they kiss, and then the right knee of the Pope: the archbishops and bishops not assistant follow next in order, similarly habited, and observe the same ceremony. The mitred abbots are next: instead of kissing the knee, they kiss the Pontiff's foot, as do all those who succeed them: the Penitentiaries in their chasubles follow. The other members of the chapel come in the following order, viz: the Governor and the Prince assistant, the Auditor of the apostolic chamber, the Major-domo, the Treasurer, the Prothonotaries apostolic, the Regent of the Chancery, the Auditor of contradictions, the Generals of the religious orders, the three Conservators, and the Prior of the Caporioni, the Master of the sacred dwelling, the Auditors of the Rota, the Master of the sacred palace, the Clerks of the Chamber, the Voters of the Signature, the Abbreviators, the priest assistant to the

celebrant, the deacon and sub-deacon, the masters of ceremony, the assistant chamberlains, the private chamberlains, the consistorial advocates, the private chaplains, the ordinary chaplains, the extra chamberlains, the procurators general of religious orders, the esquires, the chaunters, the assistant sacristan, the clerks and acolyths of the chapel, the chaplains of the cardinals, the porters, called *De Virga Rubea*. These are persons whose duty it was formerly to prepare the place upon which the Pope's vestments were laid, and to stand at the door as porters: at present they are two persons who attend to guard the papal cross; they are clothed in purple cassocks, with cinctures and purple serge cloaks; they used to carry in their hands, as emblems of their office, staves about three feet long, covered with crimson velvet, tipped with silver, having also silver hoops round the middle; whence they are called of the *red rod*. The next are the mace bearers who over a plain black dress, wear a purple cloak having edgings of black velvet, and cross trimmings of black lace; bearing silver maces in their hands. They form a sort of guard for the pontiff, and trace their origin to a guard of twenty-five men, assigned by the emperor Constantine to Pope Sylvester. The students of the German college, in their last year of their theological course follow, wearing red cassocks; after whom are such foreigners of distinction, if any, as have had their names inscribed on the list of the major-domo. Each makes the proper reverence to the altar, and to his Holiness. The cardinal deacon to the left of the throne assists in the distribution.

Towards the close of this ceremony, six of the guard of nobles enter the choir, accompanied by the

commander and other superior officers, and drawing up in front of the throne, they form into line, facing forwards to the chapel, having the mace-bearers on their left in oblique continuation.

During this distribution, the choir performs the proper anthems in plain chaunt. In some places children sang the exclamations, which at the entrance of the Saviour, were repeated by the youth of Judea. The assistant prince, attended by an auditor of the Rota, two clerks of the chamber, and two mace bearers, presents the water, and the cardinal dean holds the towel, whilst the Pope washes his hands. His Holiness then says the proper prayer, after which he casts incense, given to him by the senior cardinal priest, into the censer, which is held by the senior voter of the signature; the junior auditor of the Rota, in the vesture of a sub-deacon, meantime takes the cross, and goes to the foot of the throne; the senior cardinal deacon then turning to the people chaunts, "*Procedamus in pace,*" "Let us go forward in peace." To which is given the answer, "*In nomine Christi, Amen.*" "In the name of Christ, Amen." The procession begins to move. The cross is veiled, to exhibit the mourning of the church in the passion time.

The esquires are first, then the proctors of the college, next the procurators general of religious orders, chaplains, consistorial advocates, ecclesiastical chamberlains, choristers or chaunters, abbreviators, voters of the signature, clerks of the chamber, auditors of the Rota, the thurifer, the sub-deacon with the veiled cross, upon the right transverse of which is an olive branch with a cross of palm: he has an acolyth with a lighted candle at each side of him, he is followed

by the penitentiaries, mitred abbots, bishops and cardinals. Then the lay-chamberlains, the herald, the master of the horse, the commissioned officers of the Swiss Guards, the commissioned officers of the guard of nobles, the master of the dwelling, conservators, constable, and governor. The Pope is borne on a seat carried by twelve supporters, under a canopy sustained by eight referendaries of the signature, clad in prelatic dress.

After him comes the dean of the Rota between two chamberlains; then the auditor of the Apostolic chamber, the treasurer, the Major-domo, the prothonotaries apostolic: the generals of the religious orders close the procession.

As they advance, the choir sings the passages taken from the Gospels, describing the occurrence which is commemorated. The *Salu Regia* is lined with the city militia, through whose ranks the procession moves, and as soon as the Pope enters this hall, the guard of nobles surround his seat, and two of the choristers go back to the chapel, the gates of which are closed. The procession turning to the right, continues round the hall, until having made the circuit, it again reaches the gate of the Sistine chapel. The beautiful hymn, *Gloria, laus et honor* is sung in alternate verses by the chaunters, who remain inside, and the choir continues in the procession. This hymn is thought to have been composed by Theodulph a French abbot about the year 835, when he was confined in Angers for having conspired with the sons of the Emperor Louis the pious against their father; having been set at liberty he was subsequently bishop of Orleans. Some however attribute it to Rinald bishop of Langres. A curious story is

related of Theodulph's having obtained his release, by having sung this hymn as the emperor passed by the prison, in the procession of Palm Sunday.

The sub-deacon strikes with the staff of the cross, the door which has been closed, for the mystic reason previously given; it is then opened, and the procession enters, singing the verse "When the Lord entered into the holy city," &c.

This ceremony having been terminated, the cardinals, bishops, abbots and penitentiaries, who had worn sacred vestments; lay them aside, and take their ordinary dress of the chapel; then a cardinal priest celebrates mass.

The portion of the gospel selected for this mass is the history of the passion of our Lord, as it is related by St. Matthew in the chapters xxvi. xxvii.; but the mode in which it is chaunted differs very much from the ordinary manner. Three deacons divide the history between them. The lessons which the spouse of the Saviour desires to teach, are: that the author of blessing was slain for our iniquities: therefore the benediction is not asked as usual; no lights are borne before the book, for Christ the true light, which enlighteneth every man coming into this world, was for a time extinguished. No smoke of incense ascends, because the very piety and faith of the Apostles was wavering, for when the shepherd was stricken, the fold was scattered; no *Dominus vobiscum* is sung, because it was by a salute, the traitor delivered Jesus into the hands of his enemies: nor is *Gloria tibi Domine* said, because the grief at beholding the Redeemer stripped of his glory, fills the hearts of the faithful.

The ancient mode of reciting tragedy was by one, and subsequently by two or more persons, who related the history in solemn chaunt. The way in which the Passion is sung to-day, is a remnant of this ancient solemnity. The historical recital is by a tenor voice; that which was said by some of those concerned, and which is called *Ancilla* because a portion of it consists of what was said by the servant maid to Peter, is by a voice in *contralto;* and those expressions used by the Saviour are in bass; the choir sings the words spoken by the crowd: and though the history is one of woe, still the palms are held during the recital, to shew that it was by the suffering of Him by whose bruises we were healed, that the victory over death and hell has been achieved. But when the fact of his bowing down the head to give up the ghost, is related, all kneel, and in some churches they lie prostrate for some moments in deep humiliation and solemn adoration of Him, who thus for our sakes was overwhelmed with the sorrows of death: in other churches they kiss the ground. The last five verses are sung by the deacon in the usual gospel tone, after having received the blessing and incensed the book, but without having lights borne with the incense, for it is a joyless recital.

After the gospel, the cardinals standing in the centre of the chapel, recite the Nicene creed, their branches of palm are laid aside. The assistant prince alone retains his, with the exception of the cup bearer who has that of the holy father.

The beautiful hymn *Stabat Mater* is generally sung at the offertory of this Mass. Formerly the history of the passion was chaunted in Greek as well as in Latin, on this day.

The faithful looking with confidence to the divine protection, which has been implored by the church, in favor of those who will bear these palms with proper dispositions, as also for the places into which they shall be carried; and revering besides, even those inanimate objects upon which the blessing of heaven has been specially invoked, and which are used to aid the practice of religion, keep those branches with much respect, not only as memorials of the great event which has caused their introduction, but also as occasions of blessing. They bear them upon their persons, and place them in their dwellings.

In the afternoon of this day, the cardinal grand penitentiary goes in state to the church of St. John of Lateran, and is received by the canons in form; after which he goes to his confessional, and sits to receive any penitent that might present himself. This is at present merely a ceremony, continued as a testimony of ancient usage from the time when the discipline of the church was more severe, and the public sinners and others were subjected to a severe course of public penance: an opportunity was afforded them at the approach of Easter for such a reconciliation as would enable them to receive the holy Eucharist.

WEDNESDAY.

The office of this afternoon properly belongs to Thursday; hence in the book which has been previously mentioned, it is under the head of *Giovedi Santo.*

From the days of the Apostles, the church prescribed for her clergy a divine office; that is, a duty of attendance upon the Lord. This duty was one of prayer.

Amongst the ancients, the night was divided into four watches, and the day into four stations; so that the military who were appointed to the guard duty, relieved each other at the termination of each watch or station. In several of the christian churches, the soldiers of the Lord emulated those of the emperors, in the assiduity of their service, and the court of the heavenly monarch was never without adorers. The fervent men who were our predecessors in the faith, looked upon themselves, indeed as merely passengers upon earth, they regarded heaven as their true country, and already they aspired by their psalms and their hymns, to unite with those choirs of the blessed, amongst whom they expected to dwell for eternity. The royal psalmist declares (Ps. cxviii. 62.) that he rose at midnight to give praise to the Lord. Pliny the younger, Lucian and Ammianus Marcellinus mention the custom of the christians to sing and watch at night. Lactantius tells us that they did so, to prepare for the arrival of their king and God. But St. John Chrysostom tells us, that the people were not called to these night offices except on Sundays, and other solemn occasions. However in the monasteries and amongst the clergy, the *course*, which was its appellation, was regularly performed; and as the canons regulated the time and manner of the performance, the hours and subsequently the office came to be known by the appellation of the "canonical hours."

The discipline on this head was not every where exactly the same, but there was a striking similarity. The hours of the night were called *Nocturns*. On ordinary occasions there was only one nocturn or night watch; but on very solemn occasions there were three. At this assembly, a number of psalms were chaunted, after which some scriptural or other sacred lessons were read, and a prayer sometimes offered. When there were several nocturns, this same custom was observed at each. The office of the night on solemn occasions, latterly consisted of three nocturns, at the first of which three psalms were chaunted, and three lessons of the old testament were read; after each of which lessons an appropriate responsory or answer was sung. At the second nocturn three other psalms were chaunted, and three lessons were read from the writings of some pious and learned prelate, or from the history of the martyrdom and virtues of those whose festival was celebrated. At the third nocturn, they sung three other psalms, and read some lessons of the New Testament. On Sunday, the number of psalms for the first nocturn was sometimes nine, and sometimes even more.

The ancients had given the name of *Matuta* to a fictitious deity, whom the Greeks called *Leucothea* or the "white Goddess." In the latter time of the Roman republic, she was called Aurora. Hence the period of morning was called *ad Matutinum tempus*. The christians began just before day-break, their praises in the performance of four psalms and a canticle: this office was called *Laudes ad Matutinum*, or the praises for the morning. A variety of reasons conspired to introduce subsequently, the practice of

assembling just before dawn to perform the offices of night and day-break, instead of continuing the vigils or night-watches, and all this portion of the office came therefore, to be known as that of *Matins and Lauds*. But in some monasteries of strict observance, they preserve the ancient custom of rising to matins, with some occasional relaxation at midnight; in others they postpone the hour.

Previously to the introduction of bells, the faithful were invited to these offices principally by the clapping of boards. Some new portions were from time to time added to the mere psalms and lessons. Thus antiphons or passages fit to express the peculiar object of the solemnity were chaunted before and after each psalm. At the end of the lesser doxology "Glory be to the father," &c. was added: a short passage consonant to the sentiments befitting the festival was sung in a more lively strain, and it was called a *versicle*, because during its performance they turned to the altar, *versus altare*, and the response or answer was in the same tone. The president repeated the Lord's prayer, and also a short deprecatory form called the absolution, because it absolved or finished the psalms of that nocturn; and each reader besought a blessing before he commenced his lesson. Besides, the president at the commencement entreated the Lord to open his lips, that his mouth might announce the Creator's praise. He also invited the special aid of God; a joyful invitatory psalm with appropriate versicles and responsories was sung to excite the fervour of the assembly; and a hymn, generally in lyric measure, and with varied modulations, preceded the first nocturn. The *Te Deum* followed the last lesson: and a little chapter of festivity with a suitable

hymn before the canticle and its prayer, terminated the Lauds.

A proper office was also celebrated at the first, third, sixth, and ninth hours of the day; as also at vespers or sunset; and complin, or the filling up of the entire duty, formed the conclusion of the service, before retiring to repose.

For a long period after the vigils were generally discontinued, the faithful used to assemble at midnight for the nocturns of Thursday, Friday, and Saturday of the Holy week: but for some centuries, the office has been always celebrated in the afternoon of the preceding day. Thus in an ancient Roman *Ordo* we read: *On Wednesday afternoon, the Lord Pope comes at a proper hour to the office of mattins in a cloak of scarlet, with a hood over his forehead, not folded back, and without a mitre.*

On these days the church rejects from her office all that has been introduced to express joy. The first invocations are omitted, no invitatory is made, no hymn is sung, the nocturn commences by the antiphon of the first psalm: the versicle and responsory end the choral chaunt, for no absolution is said; the lessons are also said without blessing asked or received; no chapter at Lauds, but the *Miserere* follows the canticle, and precedes the prayer, which is said without any salutation of the people by the *Dominus vobiscum,* even without the usual notice of *Oremus.* The celebrant also lowers his voice towards the termination of the petition itself; thus the *Amen* is not said by the people, as on other occasions, nor is the doxology found in any part of the service.

This office is called *tenebrae* or darkness. Authors are not agreed as to the reason. Some inform

us that the appellation was given, because formerly it was celebrated in the darkness of midnight; others say that the name is derived from the obscurity in which the church is left at the conclusion of the office, when the lights are extinguished. The only doubt which suggests itself regarding the correctness of this latter derivation, arises from the fact, that Theodore the archdeacon of the holy Roman church informed Amalarius who wrote about the year 840, that the lights were not extinguished in his time in the church of St. John of Lateran on holy Thursday; but the context does not make it so clear that the answer regarded this office of mattins and lauds, or if it did, the church of St. John then followed a different practice from that used by most others, and by Rome itself for many ages since.

The office of Wednesday evening then is the mattins and lauds of Thursday morning in their most simple and ancient style, stripped of every circumstance which could excite to joy, or draw the mind from contemplating the grief of the Man of sorrows. At the epistle side of the sanctuary however an unusual object presents itself to our view. It is a large candlestick, upon whose summit a triangle is placed; on the side ascending to the apex of this figure, are fourteen yellow candles, and one on the point itself. Before giving the explanation generally received, respecting the object of present introduction, we shall mention what has been said by some others. These lights and those upon the altar are extinguished during the office. All are agreed that one great object of this extinction is to testify grief and mourning. Some writers, who appear desirous of making all our ceremonial find its origin in mere natural

causes, tell us that it is but the preservation of the old fashioned light which was used in former times when this office was celebrated at night, and that the present gradual extinction of its candles, one after the other, is also derived from the original habit of putting out the lights successively, as the morning began to grow more clear, until the brightness of full day enabled the readers to dispense altogether with any artificial aid. These gentlemen however have been rather unfortunate in causing all this to occur in the catacombs, into which the rays of the eastern sun could not easily find their way, at least with such power as to supersede the use of lights. They give us no explanation of the difference of color in the candles which existed, and still exists, in many places, the upper one being white and the others yellow, nor of the form of this triangle. Besides, in some churches all the candles were extinguished at once, in several by a hand made of wax, to represent that of Judas; in others they were all quenched by a moist spunge passed over them, to shew the death of Christ, and on the next day, fire was struck from a flint by which they were again kindled to shew his resurrection. Some of the writers inform us that all the lower lights were emblematic of the apostles and other disciples of the Saviour, who at the period that his sufferings grew to their crisis, became terrified by his arrest, his humiliations, his condemnation, and crucifixion, as well as by the supernatural exhibitions upon Calvary and in Jerusalem; and that the extinction shews the terror and doubts by which they were overwhelmed; but that the Blessed Virgin who is represented by the candle upon the summit, and which was not extinguished, alone retained all her

confidence unshaken, and with a clear and perfect expectation of his resurrection, yet plunged in grief, beheld the appalling spectres that came, as from another world, to bear testimony of a deicide in this.

The number of lights was by no means every where the same. In some, there was a candle corresponding to each psalm and to each lesson of the office. Thus in some we read of twenty-four wax lights, and a number of lamps; in others of thirty; in some twelve, in some nine, in some only seven; whilst in other churches, every person had leave to bring as many as he thought proper, and in some churches they were extinguished at once, in others at two, three, or more intervals. In the church of Canterbury, according to the statutes of Lanfranc, the number was twenty-five, but since the twelfth century, the custom has become pretty general of having fifteen upon the triangle, and six upon the altar. In the Sixtine chapel, there are also six upon the ballustrade, which however are extinguished by a beadle, at the same time that those upon the altar are put out by the master of ceremonies: nor is the candle upon the point of the triangle, in this chapel, of a different color from the others: the usual custom of the church has been, to use unpurified wax for her lights on days of mourning and penance.

The explanation which appears to us most instructive is that which informs us, that the candles which are ranged along the sides of this triangle represent the patriarchs and prophets, who under the law of nature and the written law, gave the world the light of that imperfect revelation which they received, but all tending towards one point, which was Christ the Messias, He that was promised; as not only the one

in whom all nations should be blessed, but who as the orient on high, was to shed the beams of knowledge upon those minds that had been so long enveloped in darkness. As these lights are extinguished one at the end of each psalm, so were these chosen ones, after having proclaimed the praises of the Redeemer, consigned to death, many of them by the people whom they instructed. Towards the termination of the office, the lights upon the altar are also put out, whilst the choir recites the last verses of the canticle of Zacharias the father of John the Baptist; a canticle in which that priest first proclaimed the praises of the Lord, the glories of the Saviour, and the office of his own son, when his dumbness was terminated upon the circumcision and naming of the child that was to be the precursor.

This John was the last of the prophetic band, but his light was more resplendent than that of any of of his predecessors, because, upon the banks of the Jordan he pointed out the Lamb of God, that came to take away the sins of the world, and because he sent his disciples from his prison to receive from Jesus himself, the testimony of those miraculous works, by the performance of which, the prophecies regarding him were made manifest. Thus was he more than a prophet by his demonstration of the Christ. John then was also consigned to the grave by Herod, and Jesus remained with the eyes of all Judea fixed upon him, now that he was clearly established in the full and unrivalled possession of the character of Him who was to be sent, of Him who was expected, of Him whose day Abraham longed to see, and beholding it rejoiced, for he had done works which no other had done, and there was no excuse for the

unbelievers. The conspiracy is successful; the traitor delivers him, the ceremony corresponds to this; for now the remaining candle is concealed under the altar at the epistle side, the prayer is in silence, the psalm beseeching mercy is sung, the last petition is made, and a sudden noise reminds us of the convulsions of nature, at the Saviour's death, when crying out with a loud voice, he gave up the Ghost; whilst the affrighted sun drew back, the moon was covered with dark clouds, the veil of the temple by its rent opened the way for this eternal High Priest to bear his own blood into that sanctuary, which it had hitherto concealed; and the very rocks afforded by their new chasms an egress for those who had been long entombed, to come forth and exhibit themselves in the agitated city. But this light has not been extinguished, it has only been covered for a time; it will be produced still burning and shedding its light around. Yes! the third day will see the Saviour resuscitated and beaming his effulgence on the world.

With these explanations it is trusted that the ceremony of this afternoon will be intelligible and instructive, especially to those who providing themselves with office books, can enter into the spirit of the psalms and lessons, as well as of the ceremonial itself.

The Pope wears a reddish purple cope of satin, and mitre of silver cloth, or, a red serge cappa, the hood of which he throws over his head, if he should lay aside his mitre. The cardinals are in violet cassocks and cappas: the other attendants in their usual dress.

The antiphon of the first psalm is intoned in soprano, which the choir takes up; the psalms are

scarcely chaunted; they are rather said in a subdued note; after the versicle, the *Pater noster* is said in a low voice. The first lesson is taken from the lamentations of the prophet Jeremias, in which, under the name of the daughter of Sion, he bewails the desolation of that Jerusalem over which Jesus Christ wept. Four voices sing this in parts; the second and third lessons are from the same book; they are performed in plain chaunt. At the conclusion of each lesson, the choir, in the name of the church calls pathetically, and with emphasis, upon the Jewish synagogue, and generally upon all sinners, to be converted; the invitation is, "Jerusalem! Jerusalem! O turn to the Lord thy God!" The responsories to each lesson are sung by some of the choristers. The lessons of the second nocturn are a portion of the homily of St. Augustin on the fifty-fourth psalm, and those of the third nocturn are that portion of the first epistle of St. Paul to the Corinthians which relates to the institution of the blessed eucharist by the Saviour, on the night that he was betrayed.

After these lessons and their proper responsories, the office of lauds commences. The proper antiphon, "Thou wilt be justified, O Lord! in thy words, and shalt overcome when thou art judged," precedes the psalm *Miserere*. When the other psalms and the canticle of Moses after the passage of the red sea, have been concluded, and all the candles on the stand have been extinguished save the one on the summit of the triangle: the versicle is sung: the antiphon to the canticle of Zachary, "The traitor gave them a sign, saying, whomsoever I shall kiss is he, hold ye him," is performed: the canticle itself, called from its first word *Benedictus* is next sung, then

the antiphon is repeated. When the lights upon the altar, and those upon the balustrade have been extinguished, the holy father comes down from his throne, and whilst two treble voices sing the versicle which follows: "Christ was made for us obedient even unto death," he kneels, the Lord's prayer is secretly said, after which four voices sing the *Miserere* of Allegri in alternate verses, but they all join in the last passage, with other voices, which dying away seem about to be lost, until they again rise upon the concluding notes. The Pontiff now reads the closing prayer, the last words of which are scarcely audible, and a noise succeeds, like that which we are informed was made in the Jewish assemblies when in reading the book of Esther the name of Aman was mentioned. It is significant of that confusion of nature, which occurred at the Redeemer's death, when the Centurion, and they who were with him returned into the city, declaring that indeed he was the Son of God; many striking their breasts, bewailed their offences, and were truly converted. Such are the sentiments in which the church desires her children should depart from this office.

On this evening at about half after four o'clock, the cardinal Grand Penitentiary goes in state, to the residence of the Dominican Penitentiaries attached to the Basilic of St. Mary Major's; accompanied by them, he proceeds to the church itself, where he is formally received by four of the canons; after using the holy water, he is accompanied to the confessional. This, as was remarked respecting a similar form on Sunday afternoon, is now a mere ceremony. In most churches, the public penitents were formerly brought before the bishop, after mattins on holy

Thursday, and after the seven penitential psalms, the litanies of the saints and other prayers had been said, or sung, they received what was called the first absolution. In many places they received the second absolution after the third, or ninth hour, and dined with the bishop in the evening. In the church of Salisbury in England, the reconciliation was after the ninth hour. The arch-deacon prayed the bishop in the name of the penitents at the church door, to admit them to favor, and the ceremony was interesting and edifying.

On the afternoon of this and the two following days, it is usual at the hospital *della Trinita*, for many respectable persons, among whom will frequently be found cardinals and prelates, to wait at table upon pilgrims who are received to hospitality in this establishment, for some days whilst they perform their religious duties. The same acts of humility and charity are performed by some of the most respectable and religious ladies of Rome, in a separate apartment for the female pilgrims, who at this solemn time come to indulge their devotion in the holy city. The sentiments which in this season befit all classes, are indeed, those of penitence, humility, charity, condescension, kindness, mutual respect, and affability.

THURSDAY.

It is called *Maunday Thursday*, from the *mandatum* or command given by the Saviour for washing the feet. It was usual in many places formerly to celebrate three masses on this day: at the first, the public penitents were reconciled; at the second, the oils were consecrated; and at the third, there was a more

solemn celebration than usual, to honor the anniversary of that day on which our Saviour instituted the holy sacrifice of the Mass, and the blessed eucharist. Now in general, only one Mass is celebrated in each church, and if it be a cathedral, the oils are usually blessed, and the clergy go to communion, on which occasion they receive, of course, only under the appearance of bread.

St. Augustine mentions the custom in his time, of having two masses on this day; one was celebrated in the morning, by a priest who as usual, was fasting, and another in the evening by a priest who was not fasting; at which latter, persons who had eaten went to communion. The holy doctor neither censures nor approves the custom. The third council of Carthage in its thirty-ninth canon permits the celebration of Mass, only on this day, by a priest who had eaten; as did also the council of Constantinople, (in Trullo) for that part only of Africa, in which the custom had been long established. The rite of this day differed very greatly not only in several churches, but in the same church at several periods; thus we find, by the pontifical of Egbert bishop of York, by that of Turpin archbishop of Rheims, and by the Ordo of Pope Gelasius, that one of the masses of this day had no collect. However, these varieties belong not to our present purpose.

This being the anniversary of the eucharistic institution, and of the Saviour's washing his disciples' feet, we shall hastily advert to the facts that occurred. The passover or paschal time, was the anniversary of the liberation of the people of Israel from Egypt, and they, every year, by a divine ordinance eat the paschal supper, to commemorate this deliverance, which

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occured after their fathers had eaten the flesh of a lamb, sacrificed in the perfection of his age; this victim was a figure of Jesus, the true lamb who takes away the sins of the world, and who was slain towards evening without breaking a bone in his body, and whose blood is sprinkled, not upon the material door-posts, but upon the souls of those whom he desires to save from the destroying angel, and to whom he gave the command that they should eat the flesh of that very lamb by whose blood they are redeemed. This Jewish ceremony was then, not only a commemoration of the deliverance of their fathers, but also a figure of the Saviour's death, and of the institution of the holy sacrifice, and of the blessed sacrament of the eucharist. The Saviour went up to Jerusalem to accomplish the redemption, whilst he also, in so doing fulfilled the ancient figures. The evangelists relate to us, how he sent his disciples to prepare this paschal supper. (Matt. xxvi. 18, &c.) At this celebration he told them how he had desired to eat this passover with them before he suffered, because he was not to have any other celebration until he would establish in its stead, the new ordinance in the kingdom of God, that is the christian institution in which the figure should be fulfilled. (Luke xxii. 15, 16.) After concluding this legal, ritual supper, he gave them, as was thereat usual, wine to divide amongst them, declaring that he would not drink o the fruit of this vine, until the kingdom of God, that is, the new institution for the christian law should arrive. (Luxe xxii. 17, 18.) An ordinary repast, as was customary, followed this Israelitic celebration; and whilst they were eating this meal, he published how one of them was about to betray him, (Matt

xxvi. 21, &c.) and gave to John the private intimation, shewing who would be the traitor. (John xiii. 23, 24, 25, 26.) And when he had done this supper, (John xiii. 2,) he got up from the table, and laying aside his outer garments, he girded himself with a towel, and pouring water into a basin, he washed the feet of his disciples; desiring then that his grace should make them wholly and perfectly free from crime, that they might receive with benefit, what he was about to bestow in the holy sacrament, though unfortunately, they would not all profit by his grace. (John xiii. 10, 11.) They had not risen, but were yet at the supper table, (Matt. xxvi. 26,) and some of them might have been still eating, (Mark xv. 22.) but the Saviour had supped, (I Cor. xi. 25,) when he took the bread and wine, which he blessed and changed, and offered to his Father, giving thanks, and distributed to them, declaring, that under these appearances was that body which was given for them, (Luke xxii. 19,) and that blood which should be shed for many for the remission of sins, (Matt. xxvi. 28,) and then he gave them power to do what he had done, for the purpose of a commemoration of him, or of shewing forth his death until his second coming, (I Cor. xi. 24, 25, 26.)

The ceremonies of this day regard altogether the facts here related. The church even in the midst of her grief, allows on this day, some joy and gratitude for the mighty boon conferred on her children in this divine institution. Upon entering the chapel therefore, its symptoms will at once be seen. Though her ornaments are veiled, yet they are covered with white, and the altar is somewhat ornamented; the candles

are also of white wax. The cardinal dean generally celebrates Mass.

As the peculiar ceremonies of the chapel where the Pope assists at Mass, have not been previously described, they shall be noticed in the account that is here given of that which is celebrated to-day.

THE MASS.

The cardinals, as they arrive, take their purple cappas, or cloaks with ermine, in the *Sala regia*, or royal hall; each is assisted by his chaplains, and when habited, a mace-bearer precedes his Eminence as far as the balustrade, he is met by a master of ceremonies at the entrance of the choir; after going into which, he makes a short prayer, then rising, he pays his respects to his brethren on each side, who also rise to return his salute; after which he goes to his proper seat.

Shortly before the time for the arrival of his holiness, the prelate who is to celebrate the Mass, properly habited and attended, comes from the sacristy, by the door beyond the altar. After making the proper reverence to the altar, and to the cardinals, who make a suitable return, he goes to his seat near the credence table, there to await the arrival of the holy father.

The chamberlains and other attendants precede the Pope, who immediately follows his cross. On this day he wears a white cope, and a mitre of cloth of gold. Two cardinal deacons as usual attend him, and he is followed by the assistant prince, the patriarchs, archbishops and bishops assistant at the throne, with the dean of the Rota, and two chamberlains.

Turning to his left hand as he passes the celebrant, he gives him his benediction, and advances to the choir, then turning to the right and left, he gives his blessing to the cardinals and others who are in the chapel. The cardinal deacon takes off the Pope's mitre, which he gives to the dean of the Rota; his Holiness kneels before the altar at a place prepared for that purpose; after making a short private prayer he rises, and having the celebrant on his left hand, makes the sign of the cross, and begins the preparatory antiphon and psalm *Judica* which is resumed this day: being answered by the celebrant, his Holiness recites the form of confession, and after the celebrant answers and confesses, the holy father continues to lead in the prayers, until the conclusion of this preparatory form at the foot of the altar, when having resumed his mitre, and blessed the cardinals, he goes to sit upon his throne. When he is seated towards the close of the introit, the cardinals come down from their seats to the centre of the chapel, and go to pay the pontiff the usual homage. When the first cardinal priest has performed it, he with the usual ceremonies, gives his Holiness the incense to bless and to cast into the censer, after which the thurible is taken to the attending deacon, who gives it to the celebrant for the purpose of perfuming the altar. The two cardinal deacons, who assist at the throne, have their cappas rolled up, so as to be more at liberty to serve. As soon as the homage is paid, the first cardinal priest, having received the thurible, kneels at the foot of the throne and incenses the Pontiff. The book is now held for the Pope by one of the assistant patriarchs or bishops, and another holds the candle whilst the holy father reads.

On this day too, the *Gloria in excelsis* is sung; though in more ancient statutes, such as those of Lanfranc for the church of Canterbury; this hymn was not to be sung except at the mass when the oils were blessed. It is not usual to ring the bell at the Sixtine Chapel, but in other places, it is rung this day during the repetition of the *Gloria in excelsis*, which has not been previously said in the masses of the time of penance, that is since before Septuagesima Sunday, nor is the bell now rung from this moment until the repetition of this hymn on Saturday, with the exception of the moment of the papal benediction. All the bells in Rome, even those of the clocks, are silent during that time, as symbolic of grief and affliction; and boards are clapped, in the old fashion, to invite persons to the religious offices. Some writers go so far as to say, that the bells represent the preachers, who are silent now that the author of their mission is himself, led like a lamb to the slaughter, without opening his mouth to complain. The fact however would not sustain this symbolic interpretation, because though the bells are dumb the preachers speak.

The college of cardinals also surround the holy father, whilst with him they repeat the hymn of angelic praise.

The reverence which would be paid by the sub-deacon after singing the epistle, is paid to his Holiness; to him also the deacon applies for the blessing before the gospel, to him the sub-deacon carries the book to be kissed after that gospel has been sung, and at its termination the senior cardinal priest incenses the Pontiff. When there is a sermon, the preacher attended by a master of ceremonies goes at

this time, to ask for the papal benediction ; at the end of the discourse, the door of the chancel, which had been closed at its commencement is opened, and the deacon chaunts the Confiteor for the indulgence; there is seldom, however a sermon on this day in the chapel.

When the celebrant intones the creed, the cardinals and other attendants in the chapel, recite it as they do the first psalm, the Kyrie eleison, the Gloria in excelsis, &c. by pairs, those next to each other, turning, each a little towards his companion: at the creed also they surround the holy father.

After the offertory he blesses the incense, which is then carried to the celebrant to be used at the altar; this being done, his deacon incenses the prelate who celebrates Mass. The censer is carried to the first cardinal priest who incenses the Pope kneeling, if he be seated, and standing if the Pope rises, not merely as a testimony of his supremacy in the church, but also of his sovereignty in the state. The same usage existed at Milan, whilst the archbishop of that See was also sovereign of the state. The deacon having received the thuribile, incenses the cardinals, bishops, &c. in the proper order of their precedence.

At the end of the preface, the cardinals again meet in the middle of the chapel to repeat the *Trisagion* τϱισάγιον after which they receive the Pope's benediction, and go to kneel in their proper places; the holy father comes down to kneel before the altar; twelve esquires in red, come out from the sacristy with lighted torches, and kneel on both sides of the sanctuary during the consecration; on other occasions four at most attend: after the consecration, the holy father, taking his mitre, returns to the platform

of his throne, where he remains standing unmitred, until after the communion. When the celebrant sings the *Pater noster*, the cardinals again coming to the centre of the floor, remain until they say the *Agnus Dei;* but this day the kiss of peace is not given, because it was by a kiss that Judas betrayed his Lord, and indeed, independently of this, the great solemnity is one of joy, yet a weight of sorrow presses upon the mind throughout the offices; and no kiss of peace was given formerly on days of grief and mourning.

Soon after the consecration, the masters of ceremony begin the distribution of the candles for the procession peculiar to the day, and several of the prelates leave the chapel during the *Pater Noster*, in order to put off their cloaks and take surplices.

The celebrant consecrates on this day, two particles of the sacred host, one to be consumed as usual at the Mass, the other to be carried in procession to the Pauline chapel and kept until next day, when it is brought back and consumed at the office of Good Friday. The procession which now is in a state of preparation is for this accompaniment. In some very ancient documents we find that the particle thus reserved, was not carried away as now is the custom, but was placed with the greatest reverence behind the altar. In the old formularies of the Cistercians we read that it was placed in a ciborium, which was suspended according to the very ancient usage over the altar. The Carthusians in their regulations prescribe, that there shall be no such splendid monuments in their churches as are used by the seculars for keeping the sacrament on this occasion, as they say, that splendor befits not their solitude. But that

the eucharist shall be kept at the altar in the usual manner. Lanfranc of Canterbury in his statutes, directs that it shall be kept in a place prepared carefully, in the most becoming manner, and to which it shall be borne by a procession with lights, that it shall be incensed before and after, and the lights kept continually burning at the place.

THE PROCESSION.

This being the anniversary of the institution, the devotion of the faithful to the Holy Sacrament, naturally exhibits itself in the affectionate and respectful gratitude which they feel towards Him, who about to close His mortal career, left us in this divine institution the pledge and token of His most tender affection. On this day, they commemorate His humiliations, and reflect upon their own manifold transgressions of His law and offences of His person; they therefore desire to give some expression of their anxiety to do Him homage and to aid their own feelings of devotion. It is for this purpose that they have for so many centuries continued to marshal this procession, to prepare a repository where this Holy Sacrament might receive from them the tokens of their homage, and where they might approach to their hidden God to render Him that adoration which angels joyously pay.

The cardinals and bishops at the conclusion of the Mass also change their vesture, and the procession is then formed in the same order that it was on Palm Sunday.

The cross is covered with a purple veil, the subdeacon who bears it goes outside the chancel to the

hall of the chapel, and the choir commences the beautiful hymn *Pange Lingua;* the holy father having paid his reverence to the sacrament, receives the vessel which contains it, enveloped himself with the veil in which he folds it. Bare headed and with incense burning before him he proceeds towards the *sala regia,* following the bishops and cardinals who as well as the others, bear lights; all who are not in the procession, as the Pope passes, kneel. Whatever their private opinions might be, none should insult by their irreverent or indecorous conduct, those, who in their own house, follow the institutions of their fathers, in paying homage to their God. No difference of opinion, no notions of superior wisdom or of clearer light, can warrant an intrusion of strangers for the purposes of gratifying curiosity at the expense of their feelings, whose chapel is thus invaded. The admission is a concession of courtesy, which every well educated, every correctly informed mind will know how to appreciate. A decorous external conformity is expected, as the least tribute which justice can accept, and it is one which every person having the ordinary feelings of delicacy, will gladly pay. They who cannot afford so much, must be poor indeed. They would do well not to intrude. The readers of this are presumed generally to be persons of liberal education; to them it is sufficient to intimate, that nothing is more offensive to Catholics than a transgression of the principle here alluded to.

The Sala regia is lighted up with twelve cornucopiae of wax candles, the procession moves to the Pauline chapel which is at the termination of this hall, on the right hand as you leave the Sixtine. The

repository for the Holy Sacrament is prepared in this chapel, which is illuminated with nearly six hundred wax candles, and appropriately ornamented. As soon as the Pope enters it, the choir begins with the Strophe of *Verbum caro:* and when the Pontiff arrives at the altar, the cardinal deacon kneeling, receives from him the chalice which contains the Holy Sacrament, and accompanied by the proper attendants, carries it to the place prepared for it, where the sacristan fixes it in the vessel prepared for that purpose. The deacon having returned, the cardinal priest serves the incense, with which the Pope perfumes the Holy Sacrament, and the sacristan closes the door of the repository which he locks, giving the key to the cardinal grand Penitentiary, who is to celebrate the next day. The *Tantum Ergo* is sung during this ceremony; and all rise from their knees at its conclusion.

This chapel is called the Pauline, from having been built by Pope Paul III. about the year 1540, as the Sixtine has its name from Pope Sixtus IV. by whom it was built in 1773. Previous to the erection of the Pauline chapel, the ceremony was not so solemn, as it has been since that period.

The name of sepulchre has been generally given by the faithful to the repository in which the Sacrament is kept, and they generally visit this in remembrance of the body of Christ having reposed in the tomb of Joseph of Arimathea. Piety it is true might be thus indulged, but it is an inversion of order; for the church has not yet commemorated the crucifixion. The sacrament is removed in order that the faithful might have an opportunity of indulging their devotion towards the holy Eucharist in a place where

it reposes in state, on the anniversary of its institution; whilst the principal altar is thus left free, and again stripped of its decoration at vespers, so as to exhibit the desolation of the Passion.

THE PAPAL BENEDICTION

is given from the gallery at the front of St. Peter's. Strangers who wish to see the ceremony of the washing of feet, had better omit altogether going to see this benediction, as they will have another opportunity on Sunday, of seeing one similar, without any interference with other ceremonies.

When the holy father has concluded the ceremony in the Pauline chapel, the procession goes in the same order, through the door at the angle, on the right of that chapel as you come out, to the *loggia* or gallery in front of the church of St. Peter's, which is hung with damask, and otherwise decorated. The Pope is carried in his chair upon the platform borne by supporters, under a canopy supported by eight prelates referendaries: he wears his mitre, and two of his attendants carry the *flabelli* or large fans of feathers. When the holy father is brought forward to the gallery, the troops of the city are drawn up in order of grand parade, cavalry and infantry; and an immense crowd fill the space before this splendid edifice. The pontiff that now appears before them, is the successor of him, to whom eighteen centuries ago, the eternal Son of God declared, (Matt. xvi. 17, 18, 19.) "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

on earth, it shall also be bound in heaven; and whatsoever thou shalt loose on earth, it shall also be loosed in heaven. This is the successor of him to whom the same Jesus said on the night when he was betrayed, (Luke xxii. 31, 32.) "Simon, Simon, behold Satan hath desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren." This is the successor of him whom after his resurrection, the same Saviour commissioned (John xxi. 15, 16, 17.) to feed, not only his lambs, but the very sheep, from whom, they receive the milk of heavenly doctrine. Frail and imperfect as every mortal necessarily is, yet must we, (I. Cor. iv.) account him as "the minister of Christ, the dispenser of the mysteries of God." Viewing him in this light, the multitude desire his blessing on this memorable day, as Abraham desired the blessing of Melchisedec.

The Pontiff, feeling that though vested with power to bless, yet prayer will also be beneficial, seeks to obtain aid, through the powerful intercession of the blessed spirits, that surround the throne of God, before he rises to perform this act of his sacred authority. The following is a translation of the form of prayer, which he uses.

"May the holy Apostles Peter and Paul, in whose power and authority we place confidence, intercede for us with the Lord. Amen."

"We ask through the prayers, and merits of the blessed Mary ever virgin, of the blessed John the Baptist, of the blessed Apostles Peter and Paul, and all the saints, that the Almighty God may have mercy

upon you, and that all your sins being forgiven, Jesus Christ would bring you to eternal life. Amen."

"May the Almighty and Merciful Lord bestow upon you, indulgence, absolution, and remission of all your sins, opportuntity of true and fruitful penitence, hearts always contrite penitent, and amendment of life, grace and consolation of the Holy Ghost, and final perseverance in good works. Amen."

Then rising and thrice making the sign of the cross over the multitude, at the mention of the persons of the sacred Trinity, and turning towards the front and each side, he prays.

"And may the blessing of Almighty God, Father, + Son, + and Holy Ghost, + descend upon you and remain forever. Amen."

One of the cardinal deacons then reads in Latin, and the other in Italian the notice signifying that to all those who have attended with proper dispositions of true repentance, and are in the state of friendship with God, the Pope grants a plenary indulgence. Printed notices to this effect are also cast down to the crowd. The amen is four times sung. The military bands strike up their responsive salutation, the bells of St. Peter's proclaim the blessing to the surrounding city, and the artillery of the castle of St. Angelo send the tidings in reverberating echoes to the Sabine hills.

The attendants now change their dresses, laying aside those they had taken for the procession and resuming the ordinary costume of the chapel, and his immediate attendants accompany the Pope to the apartment, whither he is borne for the purpose of preparing for the next ceremony.

For a long period previous to the year 1740, the bull generally called *In Coena Domini*, used to be published in Latin and Italian on this occasion from the gallery. This bull contained amongst other clauses, the announcement of that excommunication to which all that departed from the unity of the church, unfortunately subjected themselves. Like many other customs this has been often grossly misrepresented. It is stated by writers, of otherwise respectable characters, to be an imprecation of the vengeance of heaven upon persons who conscientiously reject what they are pleased to call the errors of the church of Rome. The spirit of malediction is not that of the spouse of Jesus Christ. He did not, nor does she imprecate the wrath of God upon those whose departure she lamented, over whose aberrations she wept, for whose conversion she laboured and she prayed, and whose return she would hail with that tender rapture which St. Luke so pathetically describes. (xv. 20.) She however warned them in the spirit of candour and sincerity of the evils by which they were surrounded, and in the ceremony of extinguishing the lights which on that occasion were flung to the ground, she desired to manifest to them, how their faith had been destroyed by that separation which she so earnestly desired to terminate; because she desired to inculcate the lesson in the spirit which God himself infused into Jeremias when he broke the potter's vessel in the valley of Ennon; conscious that she had preserved with fidelity the deposit entrusted to her care, she could not desert her faith to embrace their opinions: and even would reason dictate and should she so determine; a task of no small difficulty would remain: one that in-

stantly creates an embarrassment from which they can afford no principle of extrication would perplex her, that is, to find one amongst their conflicting associations which can assure us that in all things it teaches the doctrine of Jesus Christ. Which of them claims an exemption from error? Yet the doctrines of God, the faith of Jesus Christ cannot be contradictory, cannot be erroneous. The form is not now gone through, but unfortunately, the breach is not narrowed!

Many of the writers who have used this topic to excite the prejudices of Protestants against Catholics have asserted, that this bull was altogether a denunciation of them, followed by horrible imprecations and maledictions. This assertion is in both respects unfounded; because in the first place, they who fix the origin of this custom at the latest date, attribute it to Martin V. in 1420, which is a full century before the date of protestantism: but there is evidence of its existence previous to 1294, when Boniface VIII. became Pontiff. It was a solemn warning not only to those who erred in faith and destroyed the unity of the church, but also an admonition to those who troubled the public peace of nations or repose of society, that unless they repented and were reconciled to God they could have no hope of his blessing in this life, no participation in the sacramental institutions, nor any reasonable prospect of salvation in the next. This admonition which was certainly no imprecation or malediction, was published in those middle ages of the church, not only once, but three or four times in the year. The object sought to be obtained, was not the wrath of heaven upon the sinner; but that he should be converted and live.

Another serious mistake is frequently made by several of our separated brethren who accuse our people of believing that the indulgence is obtained, not upon the condition of being reconciled to God, but by getting possession of one of those little printed notices, to obtain which the same anxiety exists, that will be every where found amongst the body of the people when papers are flung to them on public occasions. That there is a pious attachment to the very form itself, is an argument of the affection of the people for their faith; and if strangers who have not always the most perfect knowledge of their language, their religion or habits, will endeavor from the expressions of these, to sustain their own preconceived opinions in contradiction to our testimony of our own doctrine, and the nature of our practices; we submit that it is not the best mode of obtaining accurate information; and that publications made under such impressions are not those which deserve the highest estimation. Persons in humble stations of life and of limited education can well understand doctrines and practices, though they cannot explain them with the accuracy of theologians.

THE WASHING OF THE FEET.

The cardinals having changed their vestments and returned from the gallery, a few precede the Pope to the hall prepared for the ceremony of washing the feet. The holy father is carried in his chair in the same manner as he was taken to the gallery.

The custom of performing this ceremony is exceedingly ancient, and we can fix upon no period since the days of the apostles, for its introduction.

It was as widely spread through the church, as almost any other practice with which we are acquainted, and the special rites were as various as the nations in which they were performed; but all agree in the selection of twelve, thirteen, or sometimes a greater number of persons whose feet were washed, by a prelate, a prince, or a monarch; and some alms were also given to those persons.

Before the introduction of stockings, the feet of travellers and others were generally soiled, and one of the first acts of kindness which was shown to a stranger or a guest, was the washing of his feet: if this was performed by his host, it was the greatest evidence of attention and respect, and the higher the dignity of him who performed it, the greater was the testimony of condescension on his part and of honor to the stranger. The Saviour desiring to teach those whom he told to learn of him, because he was meek and humble of heart, (Matt. xi. 29,) performed this office for his apostles, telling them that they ought by doing so, to imitate his example. It is true that what he seeks is not the mere outward action, but the interior disposition; however, our nature is such, that we are in general greatly impressed with the performance of the ceremony, and the Great Author of our being was well aware of this, when He not merely sanctioned the use of the rite, but taught it. Hence St. Paul in his first epistle to Timothy, enumerating the qualities required in a widow to be consecrated to the service of the church mentions, (v. 10,) amongst others, "if she have washed the saints' feet." St. Augustine, as early as the beginning of the fifth age, in his epistle to Januarius, tells us that the custom had been laid aside by several

churches, because it had given rise to an error, that it was a sort of baptism. This however was a partial and transient mistake, and the usage was resumed, especially on this anniversary day. The fathers of the seventeenth council of Toledo in the seventeenth century, complain greatly of its neglect and enact a penalty against such of the clergy as should omit it. Pope Zachary about the year 742, having been consulted by St. Boniface bishop of Mayence regarding the propriety of its performance in convents of females; answered that the nuns might certainly continue to perform this office for each other, as the admonition of Christ extended to women equally as it did to men.

Various abuses occasionally crept into this discipline as well as into others, and amongst them was that of an unbecoming luxury at feasts that were made at some monasteries: these however found their remedies in due time.

In Rome the custom was at one period to have two washings, one immediately after Mass, when the feet of twelve sub-deacons were washed, and one after dinner, when thirteen poor persons were similarly attended: both were performed by the Pope. But for a long time it has been usual to have only one ablution, viz: that of thirteen priests. The selection of one of these was made by each of the following personages, viz: by the ambassadors of Austria, of France, of Spain, of Portugal, of Venice, by three cardinals, viz: the protector of Poland, the Secretary of State and the Camerlengo: by the Major-domo and by the captain of the Swiss guard; the cardinal prefect of Propaganda names two, and an Armenian priest is selected by the cardinal protector

of that nation. Antiquarians and rubricians have been perplexed to find why the number is thirteen. We shall give their conjectures, without venturing any opinion, as to which should be preferred. In John xii. 3, mention is made of Mary's having anointed the feet of the Saviour. The first washing the feet of the twelve sub-deacons was said to be in commemoration of this: the second washing of thirteen poor persons after dinner, was said to have been a representation of that described in John xii. 4, &c. The present ceremony represents both: one person for the act of Mary, and twelve for the apostles. Others tell us that the thirteenth was introduced to commemorate the miraculous appearance of an angel, amongst twelve poor persons, whom St. Gregory the great daily fed at his residence, now the church on the Monte Celio, in a chapel near which a picture is seen describing the occurrence, with the following distich.

Bissenos hic Gregorius pascebat egenos
Angelus et decimus tertius accubuit.

Whence a custom certainly originated of having daily thirteen poor persons to dine at the Pope's palace, amongst whom are generally some priests sent from the hospital of the Trinity. Others say that the thirteenth represents St. Paul, others that he is for Matthias: whilst some will have him to represent the host at whose house Christ celebrated the festival with the apostles, and who they say had his feet also washed on that occasion by the Saviour. The object of the ceremony then is two-fold: first, to preserve the recollection of interesting facts, by con-

tinuing ancient usages: and secondly to give the Pontiff this opportunity of learning and practising a lesson of humility taught by his Divine Master.

The hall where this ceremony takes place is richly decorated; the *Sala Ducale* opposite the Sistine chapel was the chamber formerly used; latterly the *sala Clementina* as being much larger, is preferred.

The Papal throne is fixed upon a platform at one end of the hall, and on each side is a stool for the assisting cardinal deacon, near these the flabelli lie against the arras, which hangs on the wall.

To the right of the throne is the place for the prince assistant and the magistrates: such of the cardinal bishops and priests as remain, are also on this side, and near them is the treasurer.

On the same side, but apart, are persons who hold basins of flowers, towels and pitchers.

On the lower steps are three auditors of the Rota, two of whom are to bear the Pope's train, the third has a towel for wiping his hands: with them are two clerks of the chamber to assist in that washing.

To the left of the throne are two assistant bishops to serve with the book and candle, attended by two clerks of the chapel who hold these when not wanted. At this side also are the cardinal deacons and such cardinal priests as could not conveniently find places on the other side.

Upon the lower step is the cardinal deacon, who sings the gospel, wearing a dalmatic, and having on his left an auditor of the Rofa in a Tunic. The cross bearer and acolyths are also near them, as also the attendants of the cardinal deacon, with the book, and stand, &c.

The thurifer and incense bearer are on the lower step also, and any prelates who might attend take places as conveniently as they can upon the floor.

The priests whose feet are to be washed are seated on elevated benches wearing white habits, and having on their heads high caps: hoods also come over their shoulders and round their necks. The stocking on the right foot of each, is cut to be easily opened and exhibit the foot bare.

When the holy father has left the gallery of the benediction he changes his vestments, taking a purple stole, a cope of dark red satin, with a silver gilt formal or breast plate and mitre of silver cloth. Being thus vested he comes to the place prepared for him in the hall, and sitting he casts incense into the thurible, and gives the blessing to the cardinal deacon who is to sing the gospel. The deacon chaunts it from the xxi. of John; the book is kissed and the Pope incensed as usual: then the choir sings the versicle: *Mandatum novum do vobis, &c.*

The holy father rises, and the cope being removed by the assistant deacon, a towel of fine cloth trimmed with lace, is tied on him, and attended by his master of ceremonies and deacons, he proceeds to the washing. A sub-deacon in a white tunic without a maniple attends on the pontiff's right hand, and raises the bared foot of each priest. The pontiff kneels and rubs the foot with water poured by an esquire into a silver gilt basin; after drying which the holy father kisses it: a towel and nosegay are then handed by one of the deacons to each priest. The treasurer follows with a purse of crimson velvet fringed with gold, and gives to each a medal of gold and also one of silver.

This ceremony exhibits to those who declaim against the holy father for permitting the faithful to manifest their respect for the commission of the Saviour with which he is invested, by sometimes kissing his foot, that he is equally disposed to pay the same respect to that same commission, though existing in an inferior degree in others: and not only to those who are thus honored, but also to all others of his brethren, the fallen children of Adam, covered with those imperfections and weaknesses, which are equally the lot of him that wears the tiara, and of him who is the lowest amongst his brethren, in the most humble monastery of the church. Would to God that our friends would calmly and fully examine the spirit of our customs! It would be seen that it is by no means that of domination or pride; and we might perhaps be again, one fold under one shepherd! (John x.16.)

His Holiness having returned to his seat, the towel is removed, and the assistant prince, kneeling, pours water on his hands; the first cardinal priest presents the towel to dry them; the holy father resumes the cope, intones the *Pater noster*, and recites the concluding prayer, beseeching the Almighty not to despise or overlook the fallen race of men, which is yet the work of his own hands.

Should the Pope not be able to perform this ceremony, he requests of one of the senior cardinals to do it in his name, and with a very few changes the same form is gone through.

THE DINNER.

It is usual for the Pope to have dinner prepared on this day in one of the halls of the palace for the

Apóstoli, as these priests whose feet have been washed are called. His Holiness if his strength permits, attends to bless the table; and having an apron put on, pours water on their hands; serves them one or two dishes which are handed to him from the sideboard by prelates, who kneel on presenting them; then having given each to drink, he bestows his blessing and retires. Should the holy father not be able to attend, his place on this occasion is filled by the Major-domo.

THE CARDINALS' DINNER.

It has been generally customary to invite the sacred college on this day, to dine in another hall of the palace, the tables in which are splendidly decorated; the prince assistant at the throne as representative of the Roman nobility, is also invited with their eminences. This dinner was given for the convenience of those who resided at a distance; and another object was to bind this venerable body together on this day, in every way, in the closest affection and friendship. After the dinner it was usual to have a sermon delivered by one of the best orators who had preached in the city during Lent.

THE TENEBRAE.

The mattins and lauds for Friday are recited in the Papal Chapel; the altar exhibits the desolation of the Saviour's passion; the throne is uncovered, the benches despoiled of their tapestry, no canopy is over the altar piece, which is covered with violet, and the candles are all of yellow wax. The Miserere is by *Bai.*

The cardinal grand penitentiary goes this evening in state to St. Peter's, where he is formally received by four cardinals, and goes to his confessional.

ST. PETER'S.

Similar offices to those of the papal chapel are also performed in their choral chapel by the chapter of this basilic, where the Lamentations and *Miserere* are also deeply affecting. But they have a peculiar ceremony which is

The washing of the Altar.

Various conjectures have been given by different writers, respecting the origin and object of this ceremony, which is by no means so common as the others that have been described. Some Dominican and Carmelite friars in their conventual sanctuaries, and some cathedral and other churches have occasionally practised the same rite.

When the canons have sung the *Benedictus* in *lauds*, small brushes formed of box or yew, but more generally of bloodwort are distributed to all the members of this chapel. After this, the six most ancient priests, change their vesture, taking surplices and black stoles, the President wears besides these, a black cope: preceded by the veiled cross having on each side an acolyth, with a candle extinguished as a token of mourning, they go to the main altar; and kneeling, there they make a short secret prayer. The president after this, intones the antiphon, "they divided my garments amongst them, and upon my vesture they cast lots." He then goes with his as-

sistants to the altar and strips it of the cloth, as the Saviour was stripped of his garments; whilst the president and those who assist him are occupied in this ceremony, the choir sings the psalm xxi. "O God, my God look upon me; why hast thou forsaken me?" Which is so beautifully prophetic of the passion. After the altar has been stripped, wine and water are poured upon it, as emblematic of the blood in which the Saviour was bathed not only in the garden, in his sweat, but at the pillar and upon Calvary; as also of the blood and water that flowed from his side, when after his death it was pierced with the spear. The clergy and their assistants, succesively wash the altar with their brushes, gather up the liquid then with sponges, and dry it with towels prepared for the occasion; to all which, several writers extend their mystical explanation, as, for instance; that we should recollect how his body was cleansed, embalmed and wrapped up in linen cloths to be laid in the sepulchre.

The antiphon is repeated, after which the Lord's prayer and the ordinary prayer of the office of these days are added. Some of the relics connected with the Passion are then exposed to the veneration of the faithful.

Formerly a large illuminated cross was let down from the cupola on this and the following evenings: but Pope Leo XII. in consequence of the irreverence and irregularities which took place in the church, ordered the discontinuance of this exhibition.

GOOD FRIDAY

Has been particularly marked from the earliest period of Christianity as a day of mourning, and of

solemn ritual observances: but these ceremonies were not always the same. Down to the third or fourth century, it was usually called the Pasch, the name by which Tertullian calls it, because then Christ our pasch was slain. Eusebius in his history (lib. ii. c. 17.) informs us that the Essenians or Ascetics of Egypt, gave this time to watchings, sacred reading, fasts, &c.

Gregory of Tours states that the watchings in that place were kept in darkness, until the third hour of the night, when a small light appeared before the altar, (lib. I. chap. 5, de gloria martyrum.) In an old antiphonary of Tours, we are told that the hours were recited by the canons of St. Martin, not sitting in the stalls, but standing round a marble tomb. In other churches the altars were not washed until this day: at Chartres the one that had been thus cleansed, was then rubbed with fragrant herbs: this took place before the consuming of the sacrament: in Autun and other churches, it was after the consumption. In some places, as at Salisbury in England, they constructed a sepulchre, to which the crucifix was carried in procession, and the figure of the Saviour was laid, as in a state of repose in the tomb; together with it they placed the ciborium with the Holy Eucharist. In Roitiers they placed the Holy Sacrament in a corporal, which being carefully folded, was enclosed between two patens, and a golden cross was laid on them: the whole was then carefully rolled up in clean linen, and laid in a sepulchre, together with holy water and incense: the door of this repository was locked, and five persons were left in charge of this deposit and of the multitude of lights with which it was surrounded. The fourth council of Toledo, at

the beginning of the seventh century, notices a great negligence of several Spanish churches, which were closed altogether on this and the following day. The sixteenth council of Toledo mentions that no priest was permitted to celebrate mass on either of those days. And the Gothic missal gives no office save that of the distribution of the Passion through all the hours. Pope Innocent I. in his epistle to Decentius about the year 410, states that there was no celebration of the Eucharistic Sacrifice on this day, nor upon the next, not only through grief for the Saviour's death, but in remembrance of the terror of the Apostles who concealed themselves. The reason of these several rites is easily understood.

On this day, the Papal Chapel presents to the beholder lessons of grief and penance. The altar is stripped, the platform without a carpet, the benches uncovered, the throne naked; the candles are yellow. The cardinals come in purple stockings, collars and stiff cappas: they wear no rings, the attendants have their maces reversed; no salute is paid either by the cardinal who enters the choir to those who have previously arrived, nor by his brethren when they see him enter. The bishops and other prelates lay aside their purple collars and stockings, and wear black, nor have they rings. The cardinal grand penitentiary, or whoever takes his place as celebrant, enters in black vestments, with his deacon and sub-deacon also in black. These latter wear chasubles folded in the front. This is a peculiarity belonging to times of penance and also a remnant of ancient usage; when in the most remote antiquity, previous to the introduction of the dalmatic and tunics as the proper vesture of the deacon and sub-deacon, they wore

the trabea, but rolled up at front to have their hands free and unencumbered. Neither lights nor incense are brought.

THE LESSONS AND PASSION.

The Pope enters similarly habited as he was at the *Tenebrae*, save that he also has laid aside his ring. He gives no blessing, but goes to kneel in front of the altar. The celebrant kneels at his left. They pray in secret. Two masters of ceremony spread a single cloth upon the altar, the pontiff ascends his chair, where he sits to read, the celebrant goes to the altar which he kisses; then to his seat where he reads. A chaunter sings a lesson from the prophecy of Osee, in which the Lord invites his people to repentance and mercy, and promises to receive them to mercy, when they come with becoming dispositions. In it there is also an insinuation of the manner in which the Mosaic rites and sacrifices were valueless, except so far as they were connected with that of Christ. The counter trebles intone the tract, which is followed up by the choir. It relates also to the passion. The prayer follows, after the old mode of invitation by the deacon, *Flectamus genua:* the sub-deacon then chaunts a lesson from the book of Exodus, describing the institution of the passover, which was a strikingly prophetic figure of the death of the Redeemer. Previous to reading it, the sub-deacon lays aside his chasuble according to the ancient custom, but resumes it when he has concluded. The tract is composed of several passages prophetic of the passion. Three chaunters then come habited as deacons, but without dalmatics, to sing the histo-

ry of the sufferings of the Saviour, as recorded in the gospel of St. John, who was the only evangelist that was present at the awful transactions, and therefore gave testimony of what he saw. Besides this, the histories given by the other three evangelists had been published on Sunday, Tuesday and Wednesday. This passion is chaunted as that of St. Matthew was on Sunday, but that at the conclusion the deacon sings without having asked a blessing, and without having lights or incense.

Previously to singing, he lays aside his chasuble, and takes a large overstole, which represents the manner in which formerly the chasuble, in times of penance, was worn by his predecessors in office. The book is not kissed at the conclusion, by either the pope or the celebrant.

SERMON.

A Latin sermon is then preached by a minor conventual, who publishes the indulgence at its conclusion, as no confession is made by the deacon, nor does the holy father give a blessing.

Prayers for all classes and persons.

This being the anniversary of the great day of expiation, when Christ laid down his life for all mankind, the church commands her ministers at her altars to beseech that he would be merciful to all. The form recited is exceedingly ancient. Intercession is made for all orders and degrees, for the whole church, for the holy father as its visible head, for all bishops, priests, deacons, and other clergymen, for confessors, virgins, widows, and all other congregated portions

of the faithful, for temporal sovereigns, for catechumens; also, to beseech the removal of error, of disease, and famine, to intreat the liberation of captives, safe return of travellers, health of the sick, and secure arrival at their proper harbours to those who are tossed upon the ocean. In tones of supplication, the church prays for the grace of conversion and mercy to those who unfortunately stray in the labyrinths of heresy and schism, that no longer deceived by the wiles of seduction, they may return to that tender mother from whom they have been so long estranged: for the Jew also, she presents her petition, that on this day of mercy, that blood which his fathers desired might be upon them and their children, might indeed come upon the descendants in streams of expiation, and not in rills of burning. But, as in mockery his fathers bent their knee before the Saviour, whom they derided as the shadow of a king, when the prayer is this day made, on his behalf, the deacon does not invite the assistants to kneel, nor does the like form of genuflection accompany this, as was joined to the other prayers. Extending her view to the poor pagans who sit in darkness and in the shadow of death, she anxiously supplicates, that leaving their idols, they too may be brought to serve in spirit and in truth, the only true and living God, Jesus Christ, who on this day offered himself to be an oblation for their sins.

Grateful affection for the Saviour.

These prayers being concluded, the moment has arrived for entering into the full contemplation of the catastrophe of Calvary. Made less than the angels,

we are not pure spirits. Dwelling in houses of clay, our souls are principally affected through the organs of sense, liable to distraction; we need some sensible exhibition to make deep impression on the mind. Paulinus in ep. 31, ad Severum, informs us that on this day in Jerusalem, the bishop produced to the assembled multitude, the cross on which the blessed Saviour died: upon that spot, with the very tree on which redemption was effected before them, what must have been the sensations of the race that was redeemed? When the relics of a family are displayed, how do hearts feel? How do tears flow? This is the token of affection given by one who sleeps upon a foreign shore! Here is the emblem of friendship left by another whose eye is closed in death! whose ear is filled with dust! Description would only profane the sacred feelings which are on such occasions cherished and indulged by every human breast. The God who formed us, implanted those feelings when he enlightened us with reason; properly regulated, they are not only congenial to that true philosophy which indeed loves wisdom and truth, but they admirably sustain it! And on what occasion could they be more properly and rationally indulged, than when, on this day, the church exhibits to us a commemorative emblem, to absorb our minds in the contemplation of the affectionate sacrifice made by the Son of God for miserable sinners! Can it be, that when we are penetrated with the vast importance to ourselves individually of this atonement, we shall be restrained, by the mockery of reason in the coldness of calculation, from approaching with sorrow and gratitude blending into adoration, to the very foot of that emblem itself, there to lift the mind to that heaven which

contains Him, whilst here we kiss the symbol of that cross upon which He bled! Forbid it every generous feeling! Forbid it every sentiment of pure religion! Can the adoration of the bleeding God be called idolatry? Can the ardent, the affectionate, the contrite, the penitent recollection of the mysteries of Calvary be irreligion? Can the manifestation of the feelings of our hearts, towards the emblem, where the great original, the beloved Jesus Himself is removed beyond our reach, be superstition? But why dwell on such a topic? Nature and religion will be there our best vindication, to the calm, to the reflecting, to the unbiassed, and to the candid. Others may be permitted the exhibition which they too often make in a manner which is equally unkind to the feelings of their brethren, as it is discreditable to their own.

Adoration of Christ Crucified. Veneration of the Cross.

The celebrant, laying aside his chasuble, goes to the epistle side of the altar, towards its back, where he receives from the deacon a crucifix covered with a black veil, and disclosing a portion of its summit, he chaunts, *ecce lignum Crucis.* Behold the wood of the cross! two tenor voices continue, *in quo salus mundi pependit*, upon which the salvation of the world hung. The choir answers, *venite adoremus*, come let us adore; and all bend their knees: coming to the angle, in the front part of the same side, the celebrant uncovers the right arm, and in somewhat of a higher strain, the same passages are sung, and the same answer is repeated. Then going to the middle of the platform, in the front of the altar, the cele-

brant exhibits the extire figure, and in a higher tone repeats the phrases above mentioned, whilst he exposes the symbol of him, who was in Judea gradually exhibited as the Redeemer, but lifted upon Calvary, was made manifest to the whole world as the victim of propitiation, by whose bruises we are healed. The celebrant then descends and places the crucifix upon a veil for veneration.

Formerly the clergy of most churches came with bare feet to the celebration of the offices of this day; and not only they, but most of the laity paid this tribute of homage to him, who was for them stripped of every garment, and after multiplied injuries, was led through deriding crowds, to an infamous death. William of Chartres writes of St. Louis, king of France, that bare footed, and covered with rough garments, his head and neck exposed, this monarch went from his seat on his knees, followed by his children, to the veneration of the cross, and the adoration of Him who suffered upon it. But previously to his coming into the church, the king had made a painful round: for about sunrise, in poor raiment, accompanied only by a few select attendants, he went bare footed through the paved and muddy streets of the city, to the several churches therein to pray, and giving considerable alms to the poor whom he met. St. Elizabeth daughter to the king of Hungary, went in like manner, poorly habited and bare footed to the several churches of the city on this day, giving some offerings at the various altars and large alms to the poor. A great many other similar instances of dignified penitents might be quoted. In the east the custom was nearly universal: all who went in the procession were bare footed: a very imperfect remnant of the custom

still remains in the habit of laying aside the shoes at going to the salutation of the cross. The performance of this ceremony is called the adoration: in which, though the tokens of affectionate respect are given to the symbol, the homage of adoration is paid only to Christ the incarnate and eternal Son of God. The Pope having risen from the third genuflection at the uncovering of the cross, sits until his shoes are taken off, and if he wishes, as he generally does, the cope also is laid aside. Coming down from his throne to the entrance of the choir, his mitre is there taken off, and he kneels to pay his homages, rising he advances to the middle of the choir, where he repeats this token of respect, and again rising, goes to the foot of the cross, where he bows most profoundly, and an attendant knight, who holds his offering in a purse of red damask silk trimmed with gold, casts it into a silver basin which is on the steps. The choir meantime performs the passages of reproach, in which the mercies of God to the Jewish people, and their return of ingratitude in repaying the Saviour with so many ignominies is enumerated, and at the end of each reproach the τρισάγιον is sung in Latin and in Greek. Holy God! Holy Strong One! Holy Immortal! have mercy on us!!! The cardinals two and two, follow the example of the holy father; they are followed by the bishops, and with the exception of the generals of religious orders, no others besides these take off their shoes. The other members of the chapel go the veneration of the cross in the same order they went to receive the palm on Sunday: formerly this rite was performed in silence, but the custom of singing has been for a considerable time in use; though indeed this usage may be con-

sidered modern, as not being yet five hundred years old.

Procession to and from the Pauline Chapel.

The ceremony of the adoration having terminated, the chaunters go into the *Sala Regia*, and take their places near the gate of the Pauline Chapel. The esquires lead the procession, which goes in silence from the Sistine, they are followed by the procurators general, the private chaplains, the consistorial advocates, the private chamberlains, the voters of the signature, the clerks of the chamber and the auditors of the Rota. The sub-deacon follows with the cross uncovered, between two acolyths with lighted candles: after them come the cardinals, followed by the celebrant; the Pope comes next; the prelates of the *fiocchetti*, that is, the governor, the auditor of the *camera*, the Major-domo and the Treasurer. The Prothonotaries precede the Generals of the religious orders who close this array.

Being arrived at the Pauline chapel, the esquires have their torches lighted. The Pope kneels to adore the Holy Sacrament. The sacristan receives the key which, on the preceding day, he had given to the cardinal Grand Penitentiary, and ascending to where the sacrament is kept, unlocks and opens the door. Meantime the holy father having cast incense into the thurible, perfumes the Host. The Sacristan takes the Sacrament, and gives it to the cardinal, who coming down, presents it to the Sovereign Pontiff, upon whose shoulders a rich veil is placed, the extremities of which are brought over the sacred vessel which he holds; and the procession begins to return, the choirs singing in alternate verses the hymn

Vexilla regis prodeunt. The assistant bishops meet the Pope at the gate and sustain a canopy under which His Holiness proceeds. Upon entering the Sistine chapel, the choir retire on either side of the chancel, until after the holy Father has passed; as he enters the chapel, they take up the verse, *O Crux ave spes unica.* Every person kneels as he passes with the Holy Sacrament. Upon his arriving at the platform, he gives the vessel which contains it, to the celebrant, who places it on the altar; the deacon removes the veil from the shoulders of his Holiness: having put incense into the thurible and perfumed the Sacred Host, the Pope returns to his seat, where he again blesses incense for the use of the celebrant, and stands uncovered.

Mass of the pre-sanctified.

The church as has been previously observed, does not consecrate the eucharist on this day: but in order to show forth, in some manner, the death of the Lord upon the great anniversary of his atonement, a Host consecrated on the previous day, and which had been reserved, is now brought to the altar to be there consumed. It has been consecrated previously, or pre-sanctified, hence the ceremony which now takes place, has its name.

The sacrament having been taken from the chalice, is laid upon the altar, the deacon puts wine into the vessel, and the sub-deacon mingles water with it, not for the purpose of consecration, but of ablution: after having been covered with the pall, the celebrant incenses the offerings and the altar, in the usual manner; but at every time that he passes before the

Holy Sacrament or arrives where it is, he bends his knee, and when he washes his hands before the altar he faces rather towards the middle than the front, to avoid turning his back upon the Holy Eucharist. After a short prayer of humility, which he says bowing down before the altar, he turns to ask the prayers of his brethren by the *Orate fratres*: he then chaunts the Lord's prayer and its sequel, as in the ordinary Mass: at the termination of the prayers, he makes the proper reverence to the Holy Sacrament, then holding it over the paten, elevates it with one hand, during which the Pope and attendants kneel: after this, he divides it in the usual manner, putting one particle in the chalice; and makes his preparation by saying the last of the usual prayers before communion: then striking his breast and repeating the *Domine non sum dignus*, he takes the Holy Sacrament, afterwards the chalice with its contents. All rise from their knees, the lights are extinguished: the Holy Father being mitred, returns to his seat, and he and the attendants sit. The celebrant takes an ablution from the chalice, which is then purified, he washes his fingers at the corner of the Epistle, says a short prayer of thanksgiving and departs.

Vespers.

The vespers are said in choir: they consist of five Psalms and their antiphons: the canticle *Magnificat*, of the blessed Virgin, as in St. Luke from c. i. v. 46 to v. 56, with its antiphon the psalm l. *Miserere*, and the usual prayer.

The Dinner.

When the cardinals dine at the Papal palace on this day, the preparation and fare are far more simple than those for Thursday; and the preacher who delivers the sermon does not declaim from the pulpit, but seated on an ordinary chair on the floor.

The Tenebrae.

The matins and lauds for Saturday are said in the evening. The third lesson of the first nocturn is the prayer of the prophet Jeremias, those of the second nocturn are a portion of the commentary of St. Augustin on the Psalm lxiii. those of the third nocturn are the admirable passages of the Epistle to the Hebrews, commencing at ix. 11, and continuing to the end of verse 22. The antiphons, responsories, and indeed the whole office, now regard the burial and repose of the Saviour. The sentiments which the church wishes to inspire, are those of hope mingled with the grief and contrition which, she trusts, have been previously excited.

The Relics.

Among the relics kept in the church of St. Peter, are three very remarkable objects. The veneration in which they should be held would be questioned by few, if their authenticity were sufficiently established. The conclusion to which each individual will arrive after a calm and deliberate examination, is to be for him, the rule to guide his devotion in each especial case of this description. Some eccle-

siastical tribunals have been, from time to time established and remodelled for the purpose of examining the testimony, reporting their opinions, and giving to the holy father the best aid that jealous scrutiny, and scientific research could afford, so that he might be enabled to give to his children some rules of enlightened piety in regard to special relics. It has been fashionable to decry indiscriminately every devotional practice of this description, and to cast ridicule upon the several observances of the church respecting relics. It has been often loudly proclaimed that the acts of the clergy were but combinations of fraud and folly, and frequently strangers, who never examined the grounds of our practice, were the first to condemn and the most unsparing in their vituperation. Is this rational?

Far be it from any Catholic to insinuate that the testimony of even the sovereign pontiff, respecting the authenticity of relics, is of equal authority with the records of the gospel; or that devotion to any special object of this description, is a necessary part of religion! But notwithstanding all that has been said and written upon the subject, by the enemies of this devotion, we must say, that in almost every instance, which came under our view, there was a sad mistake regarding principle, and gross error respecting facts. It must be admitted that occasionally, some few instances of superstition might possibly occur; but what good custom can be found without its accompanying abuse? Men have profaned the sacraments, and have turned the most venerable and simple acts of religion to the very worst purposes; and every well regulated mind instantly admits, that in the whole category of sophisms, a more despica-

ble one cannot be found, than that which could conclude against use, because of abuse. Our principle regarding sacred relics, is, that in religion they are to be held in a veneration, corresponding to that in which tokens of affection, and memorials of endearment, are preserved in well regulated and virtuous families. How often is some delicious feeling indulged apart from the intrusion of the stranger, regarding that which to him would appear a trifle? A ring, a book, even a lock, from that head which in life was so dear, but now lies in death! No! Words cannot express what the soul indulges! Had you the garment which the Saviour wore! Had you the seat on which he rested, when fatigued from his journey, he conversed with the woman of Samaria! How many persons have during centuries, gone to visit those spots endeared by so many scriptural recollections, by so many divine associations! "How many" said St. John Chrysostom fourteen hundred years ago, "how many persons say, I should wish to see his face, his clothes, his figure. I should wish to touch him." The same voice of nature speaks this day to the soul of the European in its soft and secret whispers, that then did to the spirit of the Asiatic. Yes! these very inanimate objects, these sensible associations bind us by some powerful but inexplicable spell to their great original. Intrinsically, in themselves, they are valueless; but because of this association and its effects, they are to us of inestimable value! Reason assents to the testimony of experience. Our feelings lead, whilst they elevate us. Our reason is useful to check aberrations; but it is quite as unable to penetrate to the source of this inestimable influence, as it is to discover the principle of our sensa-

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tions themselves. This sentimental piety properly regulated, is genuine devotion. And surely, devotion which at all times becomes a christian, is peculiarly appropriate on the anniversary of his redemption.

It is not required that the mind shall give the same full and unhesitating assent to the authenticity of relics, as to an article of faith. In this latter case, God has clearly revealed, and man is consequently bound to believe; in the former, there is no similar evidence, no similar obligation, though there might be even some occasional supernal manifestation, or most respectable evidence of human testimony. But even when only high probability exists, devotion might be thereby created, and all the great religious advantages which are sought, will then arise.

On this evening, the Pope and cardinals, laying aside cope and cappa, come in procession from the Sistine chapel to St. Peter's, and several canons, exhibit from the balcony over the image of St. Veronica three remarkable relics, which are in like manner exposed several times during these days.

They are believed to be, a portion of the cross on which the Saviour died, the blade of the lance with which his side was opened, and the figure of his face, impressed upon a cloth applied to it for the purpose of pious attention, by one of the daughters of Sion, when he labored on his painful way to Calvary.

The examination of the critic might be fairly applied, in discussing the evidence upon which their authenticity rests. Neither the nature of this work nor the opportunities of its compiler, nor his occupations permit him now to develope it to the reader. He will merely say, that no tribunal that he ever

knew, is more careful in the sifting of testimony, more scrupulous in the admission of documents, more rigid in their close construction, and more cautious in confining all its conclusions strictly within their premises, than that which has examined respecting these relics, and permits their exposition: yet it does not positively assert the absolute authenticity of each. Respecting two of them, that of the cross and of the lance, scarcely the shadow of a doubt can exist. In regard to the other, there certainly is most unquestionable evidence to show, that during upwards of eleven hundred years it has been so carefully preserved, that no reasonable question can be entertained but that it is identically the same, which at the remote period of the year 707, was then, for a time undefined, but believed to be from the days of the apostles, held in veneration as what it is still described to be. Should these relics exist any where, it is most natural to expect, that whatever other region might in the first instance possess them, they would in the process of time be brought to the capital of the christian world. And if it be suspected that on one side there exists a predisposition to admit the authenticity; there can be no doubt, but that on the other side, there is too often found a determination to reject and to condemn every proof, that the christian has preserved any memorial of his fathers in the faith, or any relic of the great Founder of his religion. Is it not strange that this disposition manifests itself strongly, in the very persons who will hang with delight over the remnant of a bath, and undergo a pilgrimage to view the prison of a conspirator, to contemplate a robber's den, or stand upon some spot where, centuries before the Saviour lay in

the crib of Bethlehem, a warrior fought or an orator declaimed? And if the rust of ages have not consumed the metals which, buried in the earth, are every day dug up, with the evidence of their antiquity, if coins, and medals, and implements of an era more remote than the origin of our religion, are admitted and preserved as genuine; why shall not the same principle equally apply to the relics of that religion itself? No reasonable ground can be admitted, for making any distinction where the evidence is similar.

The portions of the cross which form the relic thus exhibited, had previously to the year 1620, been kept for a long period in Rome, at the churches of St. Anastasia, and that of the holy cross of Jerusalem. In this year they were by Pope Urban VIII. enclosed in a rich silver reliquary finely ornamented with lapis lazuli aud christal, and placed in the keeping of the canons of St. Peter's. Some of the pieces had then been in this city, during thirteen centuries. The history of the discovery of the cross itself at Jerusalem by St. Helena the mother of the emperor Constantine, a British lady, together with the various circumstances attending that discovery, may be seen in the works of St. Ambrose, Rufinus, Socrates, Sozomen, Theodoret, St. Paulinus of Nola, Sulpicius, Severus, St. Cyril of Jerusalem, and others.

It is true that Basnage, Spanheim and some such gentlemen who lived twelve or thirteen centuries later than the above writers, undertake to assure us that it was all a fabrication or a mistake.

A considerable piece of the cross thus found, was sent to the holy See, but the principal part was placed in a massy silver case, and kept in Jerusalem. No

doubt can possibly be raised respecting the carrying away of that portion from Jerusalem, in the same case in which it was placed by St. Helena after its discovery. It was taken by Chosroas king of Persia, when ravaging Palestine in his war against Phocas and his successor Heraclius, when Jerusalem was sacked in the year 624, and was borne to Ctesiphon, a city on the river Tigris. Zachary the patriarch was also with many others made a captive. Heraclius, having pushed the war with vigour, became conqueror in turn, and amongst the conditions upon which he gave peace to Siroes the son and successor of Chosroas, one stipulated for the restoration of the cross, and the liberation of Zachary, by whom the cross itself was brought to Jerusalem, upon his return in 628. The history of the vain efforts of Heraclius to carry it through the gate that led to Calvary, until he changed his vesture is well known. Subsequently this portion was taken to Constantinople, and placed in the great church of St. Sophia where it was exposed to public veneration in the holy week. On Thursday, the Emperor, the senate, the magistracy, and the men paid their devotions; on Friday, the empress, the widows, the Virgins and the other females: and on Saturday, the bishops, the priests and the clergy of other orders. At various times, but especially during the crusades, portions of it were brought to the west, and some of the most remarkable pieces which had been preserved in this sacred city, were also exhibited to the faithful; a large portion which had been brought or sent by St. Helena herself immediately after the discovery, was kept in the church of the holy cross of Jerusalem near the palace of the Lateran; and about the year 690, Pope

towel appear to have been unquestionably established, and are generally admitted.

In the church of St. Praxedes, at this time a column is also shewn, which is said to be that at which the Saviour was scourged. The column itself was well known in Jerusalem, and is mentioned by St. Jerome in the beginning of the fifth century. Ep. 108. That which is now in the church, whether the entire or only a portion of that which St. Jerome mentions, is uncertain, was brought from Jerusalem in the year 1223, by John Cardinal Colonna in the time of Pope Honorius III. and its identity appears to be fully sustained.

SATURDAY BEFORE EASTER.

The ceremonies of this day are less solemn in the papal chapel than those in the church of St. John of Lateran; because in the latter besides the usual rite, the sacrament of baptism is administered and an ordination takes place. But as it was quite impossible within the short time that circumstances allowed for this compilation, to treat of those subjects as they deserve; and as the bulk of the work would be so greatly increased that it could not be printed in sufficient time, it was thought better to confine the explanation for this day, to what takes place in the Sixtine chapel, which as far as it goes, will also answer for other places.

Blessing of the Fire and Incense.

The ancient custom was, to spend the morning of this day in the last examination of the catechumens,

who were preparing for baptism; and those found competent received the final instructions, at intervals before evening. Towards sunset preparations were made for then beginning the office, which lasted until midnight; previously to its termination, baptism and confirmation were administered; then mass was celebrated, communion was given, and the faithful either remained through the night, or returned home to take some refection and rest, and to prepare for coming back at an early hour in the morning. Hence all the offices refer to night, and terminate with evidences of the resurrection which took place at a very early hour, towards day-light of Sunday. The custom of having the offices early in the day, is but a departure within six or seven hundred years, from the ancient and more strict discipline.

The lights having been all extinguished, it became necessary to procure the means of again illuminating the place, which had been thus left in desolation. The mode of procuring it was not every where the same. In some churches where they had not extinguished the upper candle, this was kept for the purpose of renewing the other lights, in others they kept three large lamps concealed, as emblematic of the three days that the Saviour's body lay in the sepulchre, and they renewed the others from these, as significant of the resurrection. Where all the lights had been extinguished, they in a few places had recourse to ordinary fire, but in others they either produced it by means of a burning glass, from the sun, or struck it from a flint; as signifying in the first place, the orient on high; in the second the rock, according to that of St. Paul. (I. Cor. x. 4.) Where this extinction took place on each evening, they gen-

erally produced this new fire on each succeeding day, and as it was usual to sanctify every creature by the word of God, and by prayer, a blessing was pronounced over it. In Florence the fire is struck from flints brought from the holy sepulchre at Jerusalem, in the time of the crusades.

The Roman church was one of the last to adopt this ceremony of a special blessing for Saturday. In 750, Pope Zachary writing to Boniface bishop of Mayence mentions the custom in Rome of having the three lamps, but assures him that the Romans knew nothing of the practice which elsewhere existed of using burning glasses: but in the first Roman order the custom of striking the fire from flint is mentioned for Thursday, when there was a blessing for the fire. There are however abundant evidences of the ceremony having been in use, long previous to this on Saturday in other churches. Leo IV. a century later mentions the custom then established in Rome, of producing fire from a flint on Saturday and blessing it. Then all the old fires were extinguished, and new ones were kindled from this to signify the resurrection of Christ from the grave, and to exhibit the progress through the world, of that fire which he came to cast on the earth. (Matt. xii. 49.) At present in the papal chapel, this is done in the vestry room at an early hour: in most other churches, it is done in the porch. Five grains of incense are also blessed for the purpose of being put into the paschal candle. The acolyth then takes some coals of the fire that has been blessed, and puts them into the censer, upon which holy water is sprinkled, and the celebrant casts incense upon the coals with the usual blessing..

The new light.

The remaining part of the ceremony takes place in the chapel whither the cardinals come in cappas of purple silk, but the attendant who precedes them has his mace reversed. During the previous benedictions the celebrant wore a purple cope. He prepares for the ceremony in the chapel by laying that aside and wearing violet vestments for mass. The deacon who is to bless the paschal candle, wears a white stole, with a maniple and dalmatic of the same colour: the sub-deacon however continues to wear his violet chasuble folded in front.

The cardinal celebrant comes thus attended to his usual seat in the chapel, then puts incense into the censer, and blesses it in the ordinary way; after which his attendants go to the Pauline chapel to bring the light, incense, &c. On their return two mace bearers precede: they are followed by an acolyth, with the five grains of blessed incense on a plate or salver; on his left is another with the censer; then the sub-deacon with the cross: the deacon follows with a long rod, on the top of which are three tapers parting from a common stock: on his left is a master of ceremonies with a candle lighted at the new fire; after these are two other acolyths.

Though it is impossible by any sensible exhibition to express mere insensible objects, yet those means might be well used as helps to bring us rather to the contemplation, than to the knowledge of spiritual things. The great body of mankind, for whose instruction the ceremonials of religion should be chiefly fitted, have more need of these aids, than have the well informed

and the contemplative. The impression made by a sensible exhibition remains doubly permanent, by reason of the hold which it takes upon the imagination as well as the memory, and the lesson which it is calculated to teach cannot be easily lost, when it has been once acquired. This is the great object of the church in her ritual services. She now desires to inform us that the light which the revelation of the Saviour gave to the world, has made us more fully and more clearly acquainted with the great mystery of the Triune God, than were the patriarchs or even generally the prophets who existed before that period, when after having triumphed over death, he during forty days conversed with his apostles concerning the church which they were to establish; (Acts i. 3.) and enabled them to understand many things that before they could not bear. (John xxvi. 12.) The nature of the Godhead is but one, yet it is whole and entire in each Person of the Blessed Trinity; and this was then clearly taught to them by the blessed Jesus.

Being arrived at the door of the railing, the master of ceremonies lights one of the tapers, upon elevating which the deacon sings, *lumen Christi*, the light of Christ. All except the sub-deacon who carries the cross, bend their knees at the sacred name, to pay homage to him who reigns over the heavens, and the earth. The choir answers *Deo gratias*, "*Thanks be to God.*" At a second station more advanced, the second taper is lighted, as was the above, and, at the foot of the throne, the third is lighted, and with the like ceremony; but at each time the deacon sings upon a higher key. The third being lighted, he gives the rod to an acolyth, and taking the

book which contains the proper canticle, he prepares for the

Blessing of the Paschal Candle.

This candle is very large, and formed of wax. The ceremony of its introduction is most ancient. Pope Zosimus who came to the papal chair in 417, extended to all the parish churches the faculty of performing, in this instance, the ceremony that had been previously confined to the basilics; subsequently it has been extended to other churches. The appearance of this candle, is that of a large pillar, which by mystic writers is first assimilated to the cloud, but when lighted to the pillar of fire that guided the Hebrew people in the desert on their journey to the land of promise. It represents the true leader of the christian host through this land of their pilgrimage, to that country which the Lord promised as the recompense for their faithful observance of his law. It also is an exceedingly appropriate emblem of the manner in which the catechumens coming out of the land of darkness, and from under the thraldom of sin are thereby led through the waters of Baptism to that place, where during their journey to the heavenly regions which they seek, they shall be fed with the sacramental manna of the Eucharist. It as yet exhibits Him as extinguished in the tomb, but it will speedily show Him forth as returned to life, and enlightening with knowledge those in whom He kindles hope, and whom He warms into the ardour of devotion.

The deacon having received the blessing which he besought from the celebrant, after having had the incense blessed, goes to a desk where he places the

book, which he thrice incenses. On his right are the sub-deacon with the cross, and an acolyth with the thurible; on his left are two acolyths one of whom holds the rod with the lighted taper, the other has the blessed grains of incense. All now rise whilst the deacon sings the beautiful canticle of *exultet*, generally supposed to have been written by St. Augustin: some however attribute it to St. Ambrose, some to St. Leo, and others to Peter the deacon. The fourth council of Toledo informs us (chap. viii.) that this ceremony is now a symbol of the re-animation of the body of Jesus, and five holes made in the candle, in the figure of a cross, represent the five principal wounds inflicted on our Victim.

The blessings of the church are usually performed by a priest or a bishop; but this is one of the few which is given by a deacon; but for a sufficient reason. He is vested in white as the angel announcing the resurrection, whilst the others by their violet still shew the grief and dread of the apostles and disciples. St. Augustine reminds us (Sermon 232, alias 144 *de tempore,)* of the fact, that the resurrection was announced by an angel to the pious women, who conveyed the tidings to the apostles: that as by a female the human race fell, so through the Virgin, redemption came; and as by females the resurrection was made known, thus it is a lower minister of the church, who takes the place of these personages, by announcing the fact to the superior orders of the hierarchy, in the blessing of this candle. And as it was not the apostles, but the disciples, that embalmed the body, (John xix. 40.) so this lesser minister as their representative, places the five grains of incense as an embalming in the holes which represent the

wounds. At the proper time during the canticle, he lights the candle, which thus burns at the principal public offices, until the festival of the ascension; to shew, how Christ remained conversing with his apostles and disciples, extending their knowledge whilst he cheered them with his countenance, until on that day on which the gospel proclaims his ascent, it is extinguished. Soon after the lighting of the candle, the lamps of the church are also kindled.

There was an old custom in some churches, of which Bede among others informs us, of inscribing on this waxen column, the date of the year from the resurrection, which he says, (*de temporum ratione* c. 45.) some of his brethren saw in Rome at Christmas the year DCLXVIII. to which adding the Saviour's age of 33, would give us the year 701. Martene furnishes several of those inscriptions, which exhibit a perfect calendar of the moveable feasts and other dates. Afterwards, a long label on which they were inscribed was attached to the candle, and when printing was introduced, our directories, or church almanacks were substituted therefor.

The prophecies, &c.

Formerly, when several catechumens were to be baptized on this day, the clergy having examined them, spent the time that was not otherwise occupied, in giving them instruction: and not only after, but before lighting the paschal candle, many portions of the scriptures were read for this purpose. Prayers, having generally special reference to the catechumens, were said from time to time also, throughout the day; but when the number to be baptized was reduced to

a very few, and the time for performing the office was changed to the morning; the custom began in Rome of having ordinations on this day. The number of lessons, which are called prophecies, because they are chiefly taken from the prophetic books was fixed at twelve, and were all postponed, until after the paschal candle was blessed: the prayers were retained with the usual form of *flectamus genua*, except before the last, and tracts were sung after the fourth, the eighth and the eleventh. In some places, the number of lessons was greater, in others, there were not so many.

The deacon lays aside his white vestment, and takes violet, and being seated, he reads the prophecies, whilst they are chaunted by choristers succeeding each other in the middle of the chapel; at the termination of each, the celebrant rising, and turning to the altar, sings *Oremus;* the deacon *Flectamus genua;* and the sub-deacon, *Levate*, after which, he sings the prayer. The Tracts are also sung at the proper times. Formerly the lessons were sung in Greek as well as in Latin. This custom had been long discontinued, until the time of Benedict XIII. better than a century since: however, his successors have not followed up the practice.

In churches where there are baptismal founts, they immediately after the prophecies had been read, proceeded to bless the water for the great regenerating Sacrament; after which such persons as were in readiness, whether adults or infants, were baptized. This is of course omitted in the papal chapel, and the litanies of the saints, which in the other churches are said after the baptism, are immediately sung.

The Litanies and Changes.

Taking off his chasuble, the celebrant and his assistants prostrate themselves before the altar, whilst an invocation to the saints, and appeals to the Almighty God for his mercy, are made. At the petition *Peccatores te rogamus audi nos:* "We sinners do beseech thee to hear us:" the deacon and sub-deacon retire with the assistant priest. They return to the chapel in white vestments, and the celebrant rising goes to the place where his corresponding robes lie, he puts off the violet and takes those befitting the paschal time.

The candles upon the altar, and upon the balustrade are now lighted. The Pope's chair is stripped of its penitential drapery; the violet is removed from the front of the altar. The cardinals too, put off their violet cappas and take the red; for now the church begins to commemorate the resurrection. If Neophites were present, their candles also would be lighted at this time.

The Mass.

The Pope who seldom makes his appearance in the chapel until this moment, now enters wearing a white cope and mitre; proceeding to the foot of the altar, he makes the usual commencement of the mass. But there is no introit, because all have been for a long period present, and as the old usage was to sing this piece at the entrance, it is of course omitted; since this night, no entrance was at this time made. The Pope being again mitred ascends to his throne, and the celebrant goes to the

altar, whilst the choir performs the *Kyrie eleison.* The cardinals pay their homage to his Holiness. As soon as the first cardinal priest has done so he has the incense blessed, which is then taken to the celebrant, and the usual incensing is gone through. As soon as the *Kyrie eleison* is finished, the celebrant intones the *Gloria in excelsis.* The veil is now removed from before the altar piece, which represents the resurrection; the trumpets in the hall salute, the bells are again heard, and the guns of the castle of St. Angelo proclaim the festival.

After the epistle has been sung, another sub-deacon accompanied by a master of ceremonies, kneels at the foot of the throne, and rising addresses the Pope, *Pater sancte, annuntio vobis guadium magnum, quod est, alleluja.* "Holy father, I announce to you great joy, that is, Alleluja." After which he retires. The tract however is blended with the gradual, because though Christ has arisen, he has not yet manifested himself; for the same reason, no lights are carried at the singing of the gospel; nor is the Creed said because the rite of this day is more ancient than the period of its introduction; and also to shew that the faith was not yet fully established.

On this night, the offerings were made before the baptism, and of course long before the Mass commenced, and on that account, as well as because of the antiquity of the special ceremonial, no offering is said or sung. Another reason has been added, viz. to signify the silence of the holy women going to the sepulchre. The trumpets again sound at the consecration; but no *Agnus Dei, &c.* is said. This appeal to the Lamb of God was introduced by Pope Sergius about the year 700, and the form of this special lit-

urgy is much more ancient; the same mystic reason, viz. to signify the silence of the holy women, is also given for this, by some writers. No *pax* or kiss of peace is given, because Christ had not as yet appeared to his disciples, giving them the salutation of peace, (John xx. 19.) Another reason is also given, viz. that this mass being celebrated at night, as it were to conclude the baptismal rite, and to have the holy communion given to those, who had been after their initiation, confirmed, the great celebration of the festival was postponed until morning, when coming early to the church, the faithful kissed each other, with a new salutation, *Christ has arisen.*

Vespers.

After the celebrant has communicated, and taken the ablutions, vespers are chaunted in a very short formulary. The psalm cxvi. with the doxology and the antiphon of three alleluias; after which the *Magnificat* with its proper antiphon is sung, whilst the altar is incensed, as are also those who assist. The celebrant after the usual salutation, sings the prayer, after which he repeats the *Dominus vobiscum*, and the deacon adds two alleluias to his *Ite missa est.* The Pontiff gives the usual blessing, the celebrant publishes the usual indulgence, and the cardinals and others retire.

EASTER SUNDAY.

The Pope celebrates high mass this day, with great solemnity, in the church of St. Peter. There are only three festivals through the year on which this is performed, viz. Easter Sunday, the festival of SS. Peter and Paul, and Christmas day. Strangers who desire to understand what is done, should endeavor to become well acquainted with the nature and objects of the ceremonials belonging to the usual high mass, as explained in the first part of this little compilation; otherwise the remarks which follow will be of very little use, as they are intended merely to supply what is special in this day's celebration. It will also be necessary for them to review the description, given in the beginning of this part, of the several attendants, their duties, offices and places, if they would understand the procession and attendance.

The cardinals and prelates as well as the other members of the chapel are accustomed to assemble on this morning at half past eight o'clock in the *sala ducale* and *sala regia*, there to form the procession which accompanies his Holiness to the church. The line of its movement is from the royal hall or *sala regia* down the royal staircase, *sala regia;* from the statue of the emperor Constantine it turns to the right, into the porch of the church: upon entering the porch of St. Peter's, or if the holy father only comes from

the chapel of the Pieta, upon entering the church, the entire chapter ranged in two lines, receives this procession, which passes through their centre. On the right hand, are the cardinal arch priest, with his vicar and all the canons; on the left are the beneficiaries, the Innocentine chaplains and beneficed clerks all in their choral robes. As soon as the Pope appears, the choristers intone *Tu es Petrus et super hanc petram aedificabo ecclesiam meam, &c.* Thou art Peter, and upon this rock I will build my church, and the gates of Hell shall not prevail against it, &c. The large bells add their chime to the scriptural salutation, and the military bands stationed in the portico swell the notes of gratulation to the two hundred and fifty seventh successor of that Apostle, to whom the Saviour of the world first made this declaration! Eighteen centuries have passed away since the supreme apostolic commission was bestowed; that commision shall continue in full force, until the world itself shall be destroyed. The events of the days gone by, are the exhibition of what may be expected in the days to come. In the midst of convulsions and ruin; in the palace, or in the prison, amidst the wreck and renovation of human institutions, every thing around changing, yet itself unchanged, this rock placed by the eternal hand shall continue, as the foundation of the christian edifice.

In the church the grenadiers, the national troops and capitoline guards are drawn up in opposed files, between which the entire array proceeds towards the altar.

When the holy father arrives opposite the chapel of the Holy Sacrament, the cortege halts, he descends from his chair, and the second cardinal deacon takes

off his tiara: his holiness kneels at a stool covered with crimson velvet and gold, to adore the Sacred Host which is exposed: the cardinals also kneel at benches covered with tapestry. After a short prayer the Pope goes to his chair, the first cardinal deacon puts the tiara on his head, and he is borne to the foot of the altar, where he again comes down, and kneels to pray for a moment, before he goes to the throne that is placed on the epistle side of the choir: there he receives the homage of the cardinals, patriarchs, archbishops, bishops, mitred abbots and penitentiaries.

Before proceeding farther; it may be well to give in this place a few explanations respecting objects and circumstances that for the first time come fully under our view.

THE TIARA or triple crown is not, properly speaking, so much an ecclesiastical as it is a royal ornament; it is supposed to have been first worn only with a single coronet, by Pope Sylvester in the time of the emperor Constantine. Innocent III. about the year 1200, writes, that the church gave to himself a crown for the temporal dominion and a mitre for the priesthood. It is generally thought that Boniface VIII. about the year 1300, was the first who added a second coronet to shew the spiritual supremacy and the temporal power united; and about twenty years afterwards John XXII. or according to others Urban V. more than sixty years later, placed the third coronet upon it, thus making a tiara to exhibit the pontifical, the imperial and the royal authority combined. To the wearer and to the beholder instructive lessons are taught, the one and the

other are admonished that the head upon which it is borne is supposed to be endowed with proper science as it certainly possesses power of government, and spiritual jurisdiction; and the variety of its knowledge should emulate the beauty of that decoration which is externally shewn.

THE LARGE FANS or *flabelli*, are now preserved not merely for ornament; but as memorials of ancient usage, and they have also their mystic meaning. The apostolic canon xix. directs that at mass, a deacon at each side of the altar shall use a fan, or brush of peacocks feathers, to keep the place free from insects. Hildebert, bishop of Tours, when he sent one to a friend, remarks upon its mystic meaning (in ep. 7. alias 8.)where he advises, that as the annoyance of these insects was thereby prevented, so he that used it, should endeavor to banish the distractions of idle thoughts from the mind of him who approached to offer the holy sacrifice. The eyes in the peacock's feathers of which it is formed, admonish the pontiff that a general observation is fixed upon him, and shew the necessity of circumspection in his own conduct. The Greeks call it ῥιπίδιον, and gave it to the deacon with a suitable admonition at his ordination. It is also mentioned in the liturgies of St. Basil, of St. John Chrysostom, and in several other Greek and Syriac documents. In the West we find it noticed in the constitutions of Cluny as well as in several ceremonials. In the life of St. Nicetas in Surius we find St. Athanasius, whilst he was a deacon employed in using it. In the East, they formed the fans in many places like the winged seraphim, and used to add several other mystic lessons to those here touched upon.

THE CROSS was in ancient times carried before the Pope, when he went to the stations of the city, to celebrate at the several churches: that now carried is called the *vexillum.* As the *labarum* was carried before the emperor, so is this carried before the pontiff, who should glory only in the cross, and always have Christ crucified before his eyes; for this purpose, the figure is turned towards him; as also to signify that the same Saviour who promised that the gates of hell should never prevail against that church, which He should build upon Peter, regards him in His providence, and will keep His promise; for though a woman should forget her infant, so as not to have pity upon the son of her womb, yet will He not forget that church, which by the very nails upon the cross, was graven in His hands. (Isaias xix. 15, 16.) Heaven and earth shall pass away, but his word shall not fail. (Matt. xxiv. 35.)

THE CHAIR on which the holy father is borne has been awarded to his predecessors and to him by the affection of their flock; it has not been called for by their ambition. In 751 the Roman people bore Stephen II. upon their shoulders to the basilic of St. John of Lateran after his election. In 1831 the Roman people took Gregory XVI. in triumph through their city. In the long interval of nearly 1100 years how many instances does the Papal history furnish to us, of similar manifestations of affectionate attachment! However the disaffection of a few, and the bad principles of others might create transient difficulties in the administration of the state; no people under heaven enjoy a more mild and paternal government than do the subjects of the holy father's temporal dominion. Their industry is free, their taxes

are light; they have not, as has happened to others, been mocked with the semblance of a constitution, which only shields the oppressor whilst he scourges them at home, and calumniates them abroad. No, the mild and affectionate sway of the Holy See may indeed appear somewhat deficient in energy, but it is never even unkind. If then the people desire to shew the estimation in which they hold their sovereign, when on three or four solemn occasions, he is borne in this chair, they do only that which is habitually done by the people of the British Empire, for their representatives in parliament, and in several instances, occasionally, for some of their magistrates, and other popular favorites. They do only, what the children of this spiritual father through the world would unite with them in performing, with feelings of well deserved affection for their apostolic head. The warriors of old raised their generals upon their shields, and bore them thus aloft, as a token of esteem and attachment. And if the people of the Roman states desire to manifest their affection for their paternal ruler, and the christian world is anxious thus to elevate their bishop of bishops; these are strong evidences of the papal deserts, but not of papal ambition.

The procession from the very earliest period, that the cessation, or even the mitigation of persecution allowed it, was the usual mode in which the bishop was conveyed in every church to celebrate the solemn Mass. Turtullian who lived in 250, adverts to it in his work *Ad uxorem* lib. II. c. 4. and in that *de praecript.* 94. St. Ambrose in the year 388. St. Augustine in his book *de civ.Dei l.* xxii. 8. St. Leo and many other very early writers, who all describe its great so-

lemnity, and many of them its splendour. The present rite in this grand procession, has been very little changed since the fourteenth century. Formerly two acolyths carried the Holy Sacrament before the Pope, to the altar; now this is not done, but the holy father stops at the chapel where it is exposed, to pay his adoration.

The vesting used to take place in the sacristy, where the pontiff laying aside his outer cloak put on the sacred decoration; now the Pope robes at a throne which is placed at the Epistle side, as a substitute for the sacristy.

These vestments have all been enumerated, and explained in the first part of this compilation, with the exception of three, two of which are peculiar to the holy father: these are: first the *Fanon* which is a word of German origin, signifying a veil or banner. This was by old writers called *orale*, though probably it was not used by any pontiff before Innocent III. about the year 1200, and is by some eminent liturgical writers, believed to have been then substituted for the amict, as they then began to wear this latter, inside the alb, whereas formerly it was outside: the fanon is of very thin silk striped of four colors, and edged with gold lace: it is double, and the inner half being put on like a tippet over the alb, the corresponding duplicate is brought over the Pope's head, until after the chasuble is put on, when it is turned over the entire of the other robes, thus coming round the back, chest, and shoulders. The other ornament which is peculiar to the Pope is called a *succinctorium*, and resembles a maniple, upon which there is embroidered the figure of a lamb bearing a red cross; it hangs to the left side, being fastened by a

cincture, and is a substitute according to some, for a purse formerly carried for holding money to be distributed as alms. According to others it was only a resemblance of the ends of a ribbon, formerly worn by most bishops, as a cincture over the alb, and which was called *balteum pudicitiae*, or "belt of modesty."

This is still worn in a few churches, but the succinctory is peculiar to the Pope. The bishops and some other dignitaries in the East wear one, or two cases, of a lozenge form, depending at the side, as purses: they seem to have an affinity to this *succinctorium*. The other is the *Pallium* which is an exceedingly ancient ornament: for many centuries it has been made of wool shorn from the lambs that are blessed on the festival of St. Agnes, and after having been spun, wove, and formed, the ornament itself, is blessed by the Pope, on the eve of the festival of SS. Peter and Paul: after which it is left upon the tomb of the apostles at the confession of St. Peter, whence one is sent upon his application, to an archbishop, or other privileged bishop to be worn on certain days within his own jurisdiction, as symbolic of the greater fulness of apostolic authority. But the Pope can wear it every day, and in every place.

It is a sort of *torques* or band of honor, on the neck with pendants before and behind, to shew the double cares of the apostleship, through fidelity, in which the true honor is to be obtained: the crosses which now decorate it are black, formerly they were red or purple, and pins are fixed in them to represent the nails by which our Saviour was fastened to the cross; but in more ancient times, it is reasonably conjectured that they were used merely to fasten this to the vestment.

The Pope uses no crosier, unless he should be *in* the Dioceſs of Treves: for it is said that St. Peter gave his staff to St. Eucherius its first bishop, who having laid it upon the body of St. Maternus, his companion and successor, he was thereby restored to life: as the sick were healed by the handkerchiefs which had touched the body of St. Paul (Acts xix. 12.) and by the shadow of St. Peter, (Acts v. 15.) Another reason is also given, viz: that the crosier being bent at its summit shews a restricted jurisdiction, whereas that of the sovereign pontiff is unlimited. There can be no question however, but that the holy father formerly received on the occasion of his inauguration a *ferula* which served the purposes of a crosier, but whether it was originally bent or not, is a question now not easily solved.

Commencement of the office.

After the homage the pontiff has his mitre taken off, and standing, he repeats the Lord's prayer, and the angelical salutation in a low voice; then making the sign of the cross, he intones the ***Deus in adjutorium***, &c. "O God come to mine aid," which the choir answers, and they continue the office for the third hour, whilst the holy father reads a preparation for Mass, during which the proper attendants put on his sandals. Being divested of his cope, the sacristan who stands at the altar sends to him the vestments successively, by the hands of the voters of the signature, and abbreviators of the park: and he is vested by the cardinals who assist to the throne, after which he concludes with the prayer of the hour, and blesses the incense.

The officers of the altar now go forward to the left, towards the large throne which terminates the choir, and then turning to the right, they face to the altar, and approach it in the following order, viz:

The *Thurifer* with incense,
The *Cross bearer*, Sub-deacon
with *four Acolyths* on his right,
and *three* on his left.
Greek Sub-deacon; *Greek Deacon;*
The Latin Sub-deacon,
carrying the book of the gospel with
the Pope's maniple,
the CARDINAL DEACON of the gospel,
the CARDINAL BISHOP assistant,
TWO CARDINAL DEACONS' assistants,
two auditors of the Rota,
first master of ceremonies,
THE POPE,
two *private chamberlains'* assistants,
Auditor of the Rota
in charge of the mitre.
PATRIARCHS, ARCHBISHOPS, AND BISHOP'S
assistants at the throne.

His holiness having arrived near the altar, the three junior cardinal priests who are on his left as he approaches, advance successively to meet him, and to embrace him, each does so in turn, after having made a profound inclination. Formerly it was usual at his approach to the altar, for the sovereign pontiff, and indeed for every bishop on solemn occasions, to give the kiss of peace to his brethren, in fulfilment of that of the Saviour. (Matt. v. 24.) The restriction of the number to three curtailed the ceremony, and mystically exhibited the homage paid by the three

wise men to the Saviour, (Matt. ii. 11,) and the salutation upon the cheek shewed their acknowledgment of the human nature of the Redeemer which appeared manifest to all, and that upon the breast gave token of their confession of the divine nature which lay concealed.

The Mass.

Has some peculiarities which shall be noticed; but the explanation contained in the first part of this compilation, is essential for those who desire to view what occurs with any intelligence.

The epistle and gospel are sung, each, first in Latin and then in Greek.

There are two credence tables, one with five candles, upon which the deacon's plate is laid; another with two candles, upon which the sacristan has what he supplies. These are on the epistle side; on the gospel side is a third credence table, which is called the Pope's. Towards the conclusion of chaunting the creed, the sacristan and his attendants carry the sacred vessels to this latter credence, where they are washed, and the keeper of the cellar drinks some of the wine and water which he furnishes for the washing: the cruets are also supplied from what has been thus proved, and are carried to the platform where the cardinal deacon is preparing the bread. When the holy father goes to the altar for the offertory, the sacristan eats in his presence two particles pointed out by the cardinal deacon, from three hosts which he has sent for sacrifice, and also drinks some of the wine and water. There is not any clue to discover when this apparently unnecessary precaution to guard against poison has been introduced.

Before the preface, the master of ceremonies calls the two junior cardinal deacons, who go one to each side of the altar, standing with their faces turned to each other, as representing the angels who were at the monument. (John xx. 12.) They remain until the Pope leaves the altar for communion. This of course is peculiar to Easter.

After the consecration, the tube through which the Pope and the cardinal deacon receive the sacrament, are purified with ceremonies similar to what had been used respecting the chalice.

As had been remarked in the explanation of the Mass, the canon concluded before the Lord's prayer: that prayer being said, its sequel and the communion form the remainder.

Communion of the Pope.

It was an ancient custom in the church of Rome, for the holy father after the conclusion of the canon, to leave the altar, and retiring to his place in the midst of the bishops and priests who celebrated with him, to wait until the attendants brought the consecrated Host and chalice from the sacred table to his seat; where having made his preparation, he had the bread of life divided with his assistants, and taking but a small portion from the chalice, he committed to his deacon the dispensation of the rest. In perhaps every other church, this was done at the place where the consecration itself was made; but the ancient documents shew us, that from the earliest period to which we can trace our ritual orders, the custom of the holy See was that here described.

When communion was given under both kinds in the Latin church, at an early period in several places, narrow tubes were introduced for the purpose of drawing from the chalice a portion of the sacred blood. We find them in existence about the sixth and seventh centuries, and then they were not regarded as a novel introduction. Several causes led to the adoption of this expedient; amongst which that of guarding against spilling the contents was not the least. Besides, it frequently happened that some natural and insurmountable delicacy prevented persons from applying their lips to a vessel from which another had just drank. Instances of this were by no means uncommon. But when the discipline was changed, and those who assisted as ministers with the pontiff, no longer communicated at his Mass, the holy father remained, as others did, at the altar, and the tube fell into disuse. But still it was very properly determined, that some vestiges of ancient usages should be preserved; and on grand pontifical festivals, the deacon and sub-deacon communicate with his holiness under both kinds, and this fistula or syphon again on those occasions appears; again also, on those days, the pontiff leaves the altar after the *Agnus Dei*, having given the peace at the usual time to the assistant bishop and two assistant deacons: then having adored the Sacrament departs for his throne.

The cardinal deacon of the gospel remains at the altar, and when he observes the holy father in his place, after paying his homage to the holy Eucharist, he exhibits his bread upon the paten, under what is called the *golden star;* turning on each side to present it for adoration, he then delivers it to be carried

by the sub-deacon to the throne: the deacon exhibits the chalice in like manner, and carries it himself. He stays with this vessel, on the right of the holy father, the sub-deacon on his left. After having said the usual preparatory prayers, the Pope breaks the Sacred Host, and takes one of the particles for his own communion: soon afterwards he breaks the remainder into two parts, for the purpose of administering it to his deacon and sub-deacon. The deacon presents the chalice, and the assistant bishop the tube, through which the pontiff imbibes a portion of the sacred blood.

The deacon stands near the holy father, and the sub-deacon kneels: both receive from his hand, particles of the host that he has broken; previous to which, each of them kisses his hand, and after communion, he embraces each. They depart for the altar; the deacon carrying the chalice and syphon, and the sub-deacon the paten which he purifies over the chalice: the deacon takes a portion of the blood through the tube, and leaves the chalice to the sub-deacon, who drinks the remainder, and purifies the vessel. Meantime the holy father takes an ablution from another chalice presented by the assistant cardinal bishop.

Several mystic explanations of this ceremony are given: the chief amongst them are founded upon the principle that Christ was put to death, openly before them ultitude upon Mount Calvary, as the holy father is elevated upon this platform, and takes communion openly before the body of the faithful. This is more fully developed, when we consider that the Saviour first instituted this holy sacrifice, and commenced his mystic offering where He consecrated the Holy

Eucharist upon the table in the chamber, but he perfected and consummated it upon the mount, where He was put to death before the multitude; so his venerable vicar consumes upon the floor of the throne, in presence of the assembly, that body and blood which he had consecrated at the altar in presence of his attendants.

Communion of the other Deacons, the Laity, &c.

The deacon now coming to the foot of the throne chaunts the confession, after which the Pope reciting the usual form of prayer on behalf of those who are to go to communion, administers the Eucharist, under the appearance of bread only, to the cardinal deacons, and noble laity or magistrates, some of whom make their Easter communion on this occasion. Afterwards, his fingers are purified; his hands are washed after he has the mitre placed on his head, and he goes to the altar and concludes the mass.

The holy father coming down from the altar, lays aside the mitre and pallium, resumes the tiara and goes to his portable chair, where he is approached by the cardinal arch-priest of St. Peter's, accompanied by two canons sacristans, and presented with a purse of embroidered white velvet, which contains the usual offering made to his holiness for singing mass in that basilic. The offering is given in the name of the chapter. The Pope receives it, and hands it to his deacon, to whose train-bearer it is consigned as a perquisite.

His holiness is then carried to a kneeling stool in the midst of the church, but with only two of the acolyths and unattended by the Latin sub-deacon, or

by the Greek deacon or sub-deacon: neither does the incense bearer go, nor are the mitres carried. After laying aside his tiara, and kneeling to venerate the relics, which are again exhibited from the ends of the balcony by one of the canons, attended by two of his brethren, the holy father and his attendants rise: he goes back to his chair and resumes his tiara; the cardinals and bishops wear their mitres, and the procession advances to the gallery in front of the edifice, where the venerable father of the faithful calls down blessings upon the assembled multitude, in the same form by which he besought heaven to bestow its benediction upon them on the preceding Thursday.

Whilst the cardinal dean in the name of the sacred college felicitates the successor of Peter on the recurrence of the festival, the sounds of martial music and the joyous roar of artillery scarcely permit the emulative bells sometimes to make their gratulating peals heard, as they mingle in celebrating the glorious resurrection.

PROCESSION
FOR EASTER SUNDAY.

Esquires
two and two, in red serge cappas with hoods over the shoulders, &c.
Proctors of the College
two and two, in black stuff cappas with silk hoods.
Procurators of religious orders,
two and two, in the habits of their respective orders.
Ecclesiastical chamberlains, outside the city,
two and two in red.
Chaplains in ordinary,
in red cappas with hoods of ermine; of which there are
first mitre bearer,
second mitre bearer,
third mitre bearer,
one bearer of the tiara.
Private Chaplains,
two and two, red cappas and hoods of ermine.
Consistorial Advocates,
two and two, in black or violet cassocks, and hoods.
Ecclesiastical Chamberlains
private and honorary, two and two, in red cassocks and hoods.
Choristers of the Chapel,
two and two, in violet silk cassocks, over which are surplices.
Abbreviators of the Park,
Clerks of the Chamber,
in surplices, over rochets, two and two.
Master of the sacred Palace,
in his habit of a Dominican friar,
Auditors of the Rota,
in surplices over rochets, two and two,
Incense bearer.

Three Acolyths in surplices over rochets carrying large candlesticks with lights,	*Cross bearer* in tunic Two *porters of the red rod*	*Four Acolyths* in surplices over rochets carrying candlesticks with lights.
Greek Sub-deacon	*Latin Sub-deacon* in tunic	*Greek Deacon*

Penitentiaries of St. Peter's,
two and two, in albs and chasubles,
Mitred Abbots,
of whom only a few are entitled to a place.
BISHOPS, ARCHBISHOPS AND PATRIARCHS
two and two, the latins wearing copes and mitres,
the easterns, in their proper costumes,

Swiss Guard — Swiss Guard

CARDINAL DEACONS
in dalmatics and mitres, each accompanied by his chamberlain
carrying his square cap, and followed by his train bearer,
CARDINAL PRIESTS
in chasubles and mitres, similarly attended,
CARDINAL BISHOPS
in copes and mitres, similarly attended.
General staff and officers of the guard of nobles.
Grand herald and grand esquire,
in court dresses.
Lay chamberlains,
Conservators of Rome, and Prior of the magistrates of Wards
in vestures ornamented with cloth of gold.
PRINCE ASSISTANT AT THE THRONE,
in a splendid court dress.
GOVERNOR OF ROME,
in rochet and cappa.
Two Auditors of the Rota,
to serve as train bearers.
Two principal masters of ceremony.

Swiss Guard
Mace bearers
Guard of Nobles

Swiss Guard
Mace bearers
Guard of Nobles

CARDINAL DEACON	CARDINAL DEACON	CARDINAL DEACON
2nd assistant at the throne,	for the latin gospel and mass	1st assistant at the throne,
Fan borne by		*Fan* borne by
a private chamberlain,	THE POPE	a private chamberlain,

wearing a white cope and tiara,
borne in his chair by twelve supporters in red damask, under a canopy
sustained by eight referendaries of the signature, in short violet mantles over rochets.
His holiness is surrounded by his household. Six of the Swiss guards, representing the catholic cantons, carry large drawn swords on their shoulders.

Private chamberlain,	*Dean of the Rota*	Private chamberlain,
	in rochet and cappa.	
MAJOR-DOMO	AUDITOR OF THE APOSTOLIC CAMERA	TREASURER.

in rochets and cappas.
Prothonotaries apostolic
Regent of the chancery, and auditor of contradictions
all in rochets and cappas, two and two
Generals of religious orders,
two and two, in their proper habits.

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